

THE
HARMONY
OF THE
Old and New
TESTAMENT.
AND

The fulfilling of the Prophets,
concerning our Blessed Lord
and Saviour Jesus Christ, and
his Kingdom.

AND

The Grace and Glory that shall be
Reveal'd in the latter Days.


Published for the benefit of *Christians*
and *Jews*, by *J. T.* one of the peo-
ple in scorn call'd *Quakers*.

With an Appendix to the *Jews* by *W. P.*

Which things the Angels desire to look
into, 1 Pet. 1. 12.

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George-Yard in *Lombard-street*, 1694.

Of which Salvation the Prophets
have enquired, and searched di-
ligently, who Prophefied of the
Grace that should come unto
you; searching what, or what
manner of time, the Spirit of
Christ which was in them did
signifie, when it testified before-
hand the sufferings of Christ,
and the Glory that should follow,
1 Pet. 1. 10, 11.

Whereby are given  us exceed-
ing great and precious Promi-
ses; that by these you might be
partakers of the Divine Nature,
2 Pet. 1. 4.

And without Controversie, great
is the Mystery of Godliness:
God was Manifest in the Flesh,
Justified in the Spirit, Seen of
Angels, Preached unto the Gen-
tiles, Believed on in the World,
Received up into Glory 1 Tim.
3. 16.

THE
General Preface
TO THE
READER.

Friendly Reader,

HAVING taken great De-
light in reading the
Holy Scriptures, and
meditating upon those Divine
Matters contained therein, and
thereby reaped great Benefit,
Comfort and Hope, as my mind
was exercised in that Gift of
Grace and Holy Spirit of God,
a manifestation (a)
whereof he hath given
to every Man to profit
withal, which (b) search-

(a) 1 Cor.

12. 7.

(b) 1 Cor.

2. 10.

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eth all things, and is the *Key* that unlocks those *Mysteries* which the Holy Ghost hath conveyed down to us for our *Edification*. My Soul, many Times, hath bowed, in *Reverence* and *Thankfulness* unto God, for that he, by his *Divine Providence*, hath so signally preserved those *Writings* through the many *Revolutions* that have happened in the *World*, as so many *Testimonies* of his great *Power* and *Noble Acts* which he hath already wrought, and which he will further bring to pass by his *Almighty Arm*, in the several *Ages* to and for his *Church and People*; and particularly us in this *Age*, whose *Happiness* it is to be under the *Beginnings* of the last and most glorious dispensation that will be amongst Men upon *Earth*, to wit, *God's pouring forth of his Spirit*

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Spirit upon all Flesh, through his only Son our blessed Lord and Saviour Jesus Christ, whereby he will teach his people himself, according to his promises made of old, whereof the Scriptures are plentiful, and of which the coming of Christ, and fruits of it, were a fulfilling by the gift of the Spirit, which purpose of his coming into the World, and taking our Nature on him, (not the Nature of Angels; as said the Apostle, (c) but the Seed of (s) Heb. 2. Abraham; wherefore 16, 17, 18. in all things it be-
hoved him to be made like un-
to his Brethren, that he might be a Merciful and Faithful High Priest in things pertaining to God, to make reconciliation for the Sins of the People: For in that himself hath suffered, being tempted, he is able to suc-
A 2 cour

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conr them that are tempted,)
and also the Grace and Glory
that should be revealed thereby
unto Men, was from the begin-
ning ; but because of the Mi-
sery Man was fallen into by rea-
son of Sin, his Mind and Un-
derstanding was so darkned, he
could not easily see, or believe,
in so pure and spiritual a dispen-
sation ; for which cause, I say,
God in his Love and Pity to
poor Man, took him by the
Hand and led him gently on,
step, by step, as plainly appears
by his Preaching (d)

(d) Gen. 3. the Gospel unto Adam
15. in the promised Seed,
which should bruise
Satans Head, and by the power-
ful Faith in the same Seed, which
he gave to Abel, Enoch, Noah,
Abraham, Isaac and Jacob ;
Moses and Aaron, Gideon, Ba-
ruch and the Judges ; Samuel,
David

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David and the rest of the *Prophets*, and those (e)
Women also, who re- (e) *Heb. 11.*
ceived their Dead
raised to Life again, who were
all as Lights to the World hold-
ing forth Christ, that Seed, in
the several dispensations they
were under. These are all of
good report, and were wor-
thy to obtain Promises, and
Died in the Faith of them,
though they received them not
in the fullness, *God having pro-*
vided those better things for us,
which Promises are Yea and A-
men, in Christ, the promised
Seed, who was the Foundation
and Object of the Saints Faith
in all Ages, and the substance of
all the Types and Shadows both
before and under the Law.

And reading in the Old Te-
stament, I observed how parti-
cular, as well as diligent, the

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Prophets were in their enquiry,
searching (f) what, or
(f) 1 Pet. what manner of time,
1. 10, 11. the Spirit of Christ
which was in them did
signifie when it testified before
the sufferings of Christ, and
the Grace and Glory that should
follow; I likewise found in the
New Testament, when our Lord
Jesus Christ did come in the
Flesh, how punctual he was in
fulfilling those things he had
spoken of before-hand, in and
through his Prophets, relating
to his appearance upon Earth,
&c. And we have as good
ground to believe, that the rest
of the Prophecies, more immedi-
ately relating to his inward and
spiritual appearance in his Peo-
ple (and the Spiritual Temple
which he will build in the later
(g) Hag. Days that is promis-
2. 9. ed (g) shall far excel
the

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excel the former Temple built by Solomon for Glory) shall be as certainly fulfilled ; for our Lord said, (b) Till Heaven and Earth (b) Mal. 5. pass, one Foot, or one Tittle, shall in no wise pass from the Law, till all be fulfilled. And for my own satisfaction, the more easily to behold the Harmony of the Old and New Testament, I employed some spare Hours to Collect some plain and material places, touching the coming of our Lord Jesus, &c. and there completing, not then intending my Manuscript should appear abroad, but providentially it came to the view of some particular Friends, who thought it might be serviceable to some, if it was further enlarged, than when I had first composed it, and advised its Printing. And

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considering the uncharitable as well as false Reports spread by the Adversaries of Truth, against that despised People of God called *Quakers*, that we do not own the Lord Jesus Christ, *who suffered without the Gates of Jerusalem*, and expect to be saved only by a Christ within us, *denying* the blessed effects of what he did for us, when on Earth, and is now doing for us in Heaven; with many more Unchristian-Charges which from time to time have been cast upon the Truth, and the afore-said People, on purpose, no doubt, by some, to lay stumbling Blocks before the Feet of those who may be enquiring the way to *Sion*, with their Faces thither-ward. I say, considering these Imputations, if by any means this may help to clear up Truth to the Understanding of

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of any, and wipe off those Aspersions cast upon it (being otherwise loath to appear in Print,) I have consented to its Publication, and present it unto thee, *Candid Reader*, whoever thou art, if thou hast Hope (i) to- (i) *A7s 26.*
wards God in the 6.
promise made to the Fathers. And, in the Name of God, we testifie to all Men, that we do sincerely believe in, and acknowledg the Lord Jesus Christ to be the Son of God, according to the Holy Scriptures, to be *one and the same Christ without us*, as well as *within us*, for, he cannot be divided. The Scriptures bear Record of him, and so we believe in him as he was from (k) *everlasting*, (k) *Mic. 5.*
who being in the 2. *Is. 9. 6.*
form of God, thought

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it not Robbery to be
(l) *Phil.* 2. (l) *equal* with God,
6. by *whom* also the (m)
(m) *Heb.* 1. Worlds were made.
2. & 11. And we also believe
3. *Joh* in him, as he appear-
1. 3, 10. ed in that *pure Body*
(n) *Heb.* 10. (n) prepared for him
5, 9. to do the will of God
in, and for the space of above
Thirty Years, walked amongst
Men, living a Holy Unspotted
Life, going about doing good,
continually working
(o) *Acts* 2. many mighty (o) *Mi-*
22. *acles* and *Wonders*
for the convincing of
the Ignorant, and confounding
of his Enemies and Opposers,
and for the confirmation of the
Faith of those who did and
should believe in his Name :
And we have also
(p) *Phil* 3. (p) *Fellowship* in the
10. virtue and blessed ef-
fects

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fects of his cruel *Sufferings*, and
shameful *Death*, who
willingly (q) offer- (q) *Eph. 5.*
ed up himself a Sa- 2.
crifice, an Offering of a sweet
smelling savour unto God for
the Sins of the whole
(r) World : And we (r) 1 *Job.*
believe in the power 2. 2.
of his Joyful *Resurrection*, *As-*
scension, *Gifts* for Men, and
New Covenant with his Peo-
ple ; the tenor whereof are,
that he will (s) write
his Law in their hearts, (s) *Heb. 8.*
and put his Spirit into 10.
their inward parts ;
whereby he will (t) (t) *Job. 6.*
quicken them who 63. *Rom.*
once were Dead, and 8. 11.
make them living San- *Eph. 2. 1.*
ctified (u) Stones, with (u) 1 *Pet.*
which he will build 2. 5.
his Church himself, (w) *Col. 1.*
being their (w) Head. 18.

And

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And we also faithfully own him in all his Offices, in his Church, as King, Priest, Prophet, Mediator and Intercessor in the Hea-

vens, now appearing

(x) Heb. 9. 24. (x) in the presence of God for us. — And

that there shall be a Resurrection both of the (y) Just and Unjust, and that God

(y) Acts 24. 15.

(z) Acts 17. 31. & 10. 42.

hath appointed (z) a Day wherein he will Judge the World in

Righteousness by that Man Christ Jesus, who will render righteous Judgment, giving

(a) Rev. 2. 23. unto every (a) one according to their

Works. And lastly, when he hath subdued all his Enemies in subjection to himself,

(b) 1 Cor. 15. 24, 28. he will (b) resign the Kingdom to his Father, that God may

be

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be all in all. So, Friendly Reader, I commend thee to that faithful *Witness* of God in thy Conscience, that re-
proves (c) thee when (c) *John*
thou dost Evil, and 16. 8.
comforts and justifies
thee when thou dost Well. It
is no less than the Spirit of our
Lord Jesus Christ, the Spirit of
Truth, that he (d)
promised he would (d) *John*
pray the Father to 14. 16,
send in his *Name*, 17, 26.
which should lead its (e) *John*
Followers into (e) all 16. 13.
Truth : And if thy
Mind be sincerely turned unto
it, will give thee a right State
of thy own Condition, God-
wards, and true Understanding
of those things that accompa-
ny Salvation. And if thou re-
ceivest any advantage hereby
towards the further discovery
of

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of Truth unto thee, give God the Glory, let him be admired for his great Mercy to all Men, through Jesus Christ, and that will sufficiently answer my design in this Offering, tho' I know it is but a Mite to the abundance that God hath put into the Hearts of many of his Servants, to cast into his Treasury for the benefit of others in this his blessed Day.

7 AP 59

*London, 20th of 2d
Month, 1693.*

T H E

THE
P R E F A C E
T O
The J E W S.

T*His may also be as a Looking
Glass to shew unto you who
are Jews Natural, the
(s) Seed of Abraham, (s) Isa. 41,
after the Flesh; the 8.
Friend of God, to
whom pertaineth the Adoption,
and the Glory, and the Cove-
nants, and the giving of the
Law, and the Service of God,
and the Promises, that Jesus
Christ the Messiah is come, to
whom all the Holy Prophets bore
Witness.*

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Witness. *Isaiah* (t)

(t) *Isa.* 49. 6. *said, God would give him not only to raise up*

the Tribes of Jacob,

and restore the Preserved of Is-

rael, but also for a Light to the

Gentiles, that he might be his

Salvation to the ends of the

Earth. And the Prophets were

very exact and particular in their

Prophecies of him many Hundred

Years before-hand, and

(u) *Dan.* told us the (u) time

9. 25, 26. *when he should come,*

(w) *Is.* 11. *and of what (w) Tribe*

1. *he should descend, and*

that a Virgin should be

(x) *Isa.* 7. *his (x) Mother, and*

14. *the Name of the City*

(y) *Mic.* 5. *where he should be (y)*

2. *Born, and of the (z)*

(z) *Zac.* 9. *Humility and Meek-*

9. *ness of his appearance*

(a) *Is.* 50. *amongst Men, and his*

6. & 53. 7. *Patience (a) under*

suffer-

to the Jews:

sufferings, even by those to whom he had most singularly appeared in Love to save them, from that Wrath which was to come upon all that rejected Him: As Moses

said, (b) He that would not hear that Prophet, the Lord would require it of him. And

(b) Deut.
18. 18,
19.

he was cut (c) off, as Daniel, and others of the Prophets, said, Not

(c) Dan. 9.
25. Isa.
53. 8.

for himself, but for the Sins of the People, that by the one Offering of himself without spot unto God the Father, he might put an end to the Jewish Rites and Sacrifices, and make (d)

(d) Dan. 9.
24.

Reconciliation for Iniquity, and in the stead thereof bring in (e)

(e) Dan. 9.
24.

Everlasting Righteousness: And also that he should (f) Rise again from the Dead, and be

(f) Ps. 16.
10.

exalted

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(g) *Psal.*
110. 1. exalted (g) at the
Right Hand of God,
until all his Enemies
become his Footstool; *which you
may plainly see by this little Trea-
tise, that these Prophecies, and
many more, that might be menti-
oned concerning Jesus Christ, the
Messiah, are compleated and ful-
filled. And the Patriarch Jacob*

(b) *Gen.*
49. 10. (b) Scepter should
not depart from Ju-
dah, nor a Law-giver from be-
tween his Feet, until Shiloh
come, and when Jesus the peacea-
ble Messiah did come, the Scepter
was departed from Judah, for at

* See Jo-
sephus An-
tiq. of the
Jews, last
impres.
fol. 360.
D. — &
369. B. that time * Herod the
Son of Antipater,
Reigned over Jerusa-
lem, who was an Idu-
mean, or Edomite, and
his Mother an Arabian.
Also what think ye of
the

to the Jews.

the Number of the Seventy Weeks mentioned by (i) the Prophet Daniel, concerning the time when he should come. Take your Pens and account them, which you know is common, according to the Prophets, to reckon a Day for a Year, the 70 Weeks of Years, signifying 490 Years, alluding to the 70 Years Captivity, Israel had been under the Babylonish Monarchy, when that Vision was revealed to Daniel. And the Angel was very distinct in dividing the Years into parts, according to what should be brought to pass during that time. 1st. He appointed 7 W. or 49 Years, wherein the Temple and City were to be built, and the Walls, &c. in troublesome Times: And the 70 Weeks were to (k) begin from the going forth of the Commandment, to restore and

(i) Dan. 9.
24.

(k) Dan. 9.
25.

build

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build Jerusalem. And the Emperor Artaxerxes did send
(1) Neb. 2. 9. forth his (1) Commandment by Nehemiah, to the Governors, &c. to assist him in building the City Jerusalem, and the Walls thereof, in the 20th Year of his Reign: And it was built in troublesome Times, as the Angel told Daniel, for while the Wall was
(m) Neb. 4. 17. building, the (m) Labourers wrought with one Hand, and held the Weapons of War in the other,
(n) Neb. 4. 7, 8. because the (n) Arabians, Amonites, and Asadodites, had conspired together to hinder the Work. And 2dly, The 62 Weeks, or 434 Years, the City was built. And 3dly, in the last Week, (or Seven Years,) of the 70 Weeks, the Angel said, the Messiah should confirm the Covenant with many, viz. by his
Preaching,

to the Jews.

Preaching, Miracles, and Sufferings, which should be in the middle of the Week, to wit, Three Years and a half, whereby he shall cause the Sacrifices and Oblations to cease. And the Angel said, after he was cut

off, (o) The People of the Prince should

(o) Dan. 9.
26.

come and destroy the City, and the Sanctuary, and the end thereof should be with a Flood, and unto the end of the War desolations are determined. And these things were accomplished, For did not Titus, the Son of Vespasian, the Emperor, come with a great Army and cover your Land with Desolations, as a Flood; who left not off, till they made an utter destruction of your Temple, and City, and Multitudes of People also; as Josephus *
mentions, ' That at
' the time when you

* Jo. Wars
of the Jews
759. D.

' were

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‘ were Besieged, was held a Passover, (as at a Passover you Crucified our Lord,) when there was (by his Computation) Two Millions, and Seven Hundred Thousand Men, whole and sound, that were assembled from all parts, to receive the Passover, besides infirm and sick People, and Strangers, (which he takes notice,) were, by the Providence of God, shut up, as it were, in a Prison, and the City being thus filled with Men of War, was Besieged: So that the Number of those that were Slain, surpassed all that ever perished, either by any Plague sent from God, or by the means of Men. And about that time, i. e. the end of the 70 Weeks mentioned by the Angel to the Prophet Daniel, a Man, mighty in Word and Deed, Named Jesus, did appear in Jerusalem attended with all those circumstances

to the Jews.

circumstances, described by the Prophets aforesaid, whom Josephus, who was at the destruction of Jerusalem also, mentions in his History of the Antiquities

* Jos. Ant.
Jews, fol.
480. M.

of the Jews. * At the time,
(saith he) when Pilate was
Governor of Judea, was Jesus a
Wise Man, if it be lawful to
call him a Man, for he was a
performer of divers admirable
Works, and the Instructor of
those who willingly entertain the
Truth, and he drew unto him di-
vers Jews and Greeks to be his
followers, this was Christ, who
being accused by the Princes of
our Nation before Pilate, and
afterwards condemned to the
Cross by him, yet did not those
who followed him from the be-
ginning, forbear to Love him
for the Ignominy of his Death;
for he appeared alive to them the

* Third

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Third Day after, according as
the Divine Prophets had before
testified the same, and divers
other wonderful things of Him;
and from that time forward the
Race of the Christians, who
have derived their Name from
him, hath never ceased. Which
Jesus Christ your Fathers put to
Death, with that dreadful Impre-
cation, when Pilate the Governor,
was willing to have released him,
they Cryed out the more,

(p) Mat.
27. 25.

His (p) Blood be on
us and our Children:

And the Just God, who beareth all
things, hath dealt with you accord-
ing to your Deeds and Sayings,
and as Moses foretold, because
you have rejected that Prophet
which God Raised up, he requires
it of you, and hath not yet left pu-
nishing you for the

(q) Jer. 23.
39, 40.

same, as God (q)
threatned by Jeremiah,
saying,

to the Jews.

saying, Therefore behold, I, even I, will utterly forget you, and I will forsake you, and the City that I gave you and your Fathers, and cast you out of my presence; and I will bring an everlasting reproach upon you, and a perpetual shame which shall not be forgotten. And hath likewise fulfilled another Prophecie upon you, spoken by his Servant Hosea, (s) That the Children of Israel (s) Hosea shall abide many Days 3. 4.

without a King, and without a Prince, and without a Sacrifice, &c which things are fulfilled, and God, for your rejecting his Son Jesus Christ our Lord, hath cast you and your City out of his presence, and suffered you to be driven into Exile, and perpetual Reproach, for these 1600 Years, without a King, or Prince, of your own Tribes, to Rule over you, or

The Praface

a Sacrifice to be offered by his appointment at his Altar : *Having caus'd that to cease, and Jerusalem to be left desolate, as*

(u) *Dan. 9.* Daniel (u) foretold ;
27. and our Lord Jesus al-
(w) *Mat.* so when on Earth, fore-
23. 38. told (w) the same,

that that Magnificent Temple, which the Jews so much extolled, there should not one stone of it be left upon another that should not be thrown down ; and behold it remains a Ruin, and you a Reproach, amongst the Nations to this Day. And yet you are still looking outward for a Messiah, and a Saviour, whereas he is already come, as is fully proved by the following Collections, which may also shew you our belief in the most weighty Doctrins of the Christian Principles. And blessed be God there are Thousands who have felt the Comfort and Joy they have in believing

to the Jews.

believing in him; and we look not for another, but in the good will of him that hath had Mercy upon us. Wish all Men sharers of the like precious Faith, and you, the Seed of Abraham, in particular, whose Condition we Lament, and earnestly pray for your Conversion, because unto your Fathers first was our Lord sent, (as himself said to the Woman of

Canaan, I am not sent (2) Mat. 15. 24.
but unto the lost Sheep of the house of Israel,) Job. 1. 11.

and afterwards to us Gentiles, for which Grace we bow the Knee unto God, and the Father of our Lord Jesus Christ, that tho' some of the Natural Branches be broken off thro' Unbelief, and we of the wild Olive-Tree are grafted amongst them, i. e. the true Branches, and with them partake of the Root and Fatness of the Olive-Tree, we boast not our selves therefore,

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but desire to dwell in Humility, for if God spared not the Natural Branches, because of their Unbelief, much less will he spare us; for which cause we beg thro' the assistance of the Holy Spirit, always to stand, by Faith, Faith, which God hath given us in the Name of his only begotten Son Jesus Christ our Lord, whereby we receive the remission of our Sins here, and an everlasting Inheritance amongst the Sanctified hereafter. Therefore be intreated in the Bowels of Love, by one of the lowest of the Believers in this Jesus Christ the Messiah, and Saviour of all Men, seriously to view this little Treatise, and examine and consider the Prophets, and their Fulfillings, touching these things. And the God of Abraham, Isaac, and Israel, take away the Vail that is over your Hearts, and, by his Holy Spirit,
so

to the Jews.

So enlighten your Understandings,
that in reading you may know and
believe, that the same Jesus Christ
that appeared in the Land of Ju-
dea, and in Jerusalem, above
1600 Years agoe, and there gave
his Life a Ransom for the whole
World, is that very Messiah Christ,
and Son of the Living God, which
all the Holy Prophets said should
come, and in believing, you may
have an Interest in that New Co-
venant, which God pro-
mised by (a) Jeremi- (a) Jer. 31.
ah, one of your own 31, 32,
Prophets, to make with 33, 34.
the House of Israel and Judah in
the latter Days, whereby your Re-
proach may be taken away, and you
come to receive everlasting Life
in Him, whom God hath Exalted
with his Right Hand to be a Prince
and a Saviour, for to give Repen-
tance to Israel, and Forgiveness
of their Sins.

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Reader, I think it convenient, for the prevention of Cavils, and that none may justly take advantage, to give thee some account of the method I have used in composing this Book, not only for that it is different from what hath been hitherto done on the like occasion, that I know of, but also, that I have chosen in it as much as might be brevity, wherefore for thy better understanding hereof, First, Please to observe, that I have set down in the Columne on the left hand, some Prophecie, or place out of the Old Testament, and in the Columne on the right hand, I have set down some place out of the New Testament, to shew the Harmony, or Fulfilling thereof, and have placed it opposite to that Scripture taken out of the Old Testament, Numbered with the like Figures on each Columne, with the Title or Scope of what both relates to, put over
the

to the Jews.

the Colume only on the left hand. Secondly, I have not transcribed the whole of all those Verses which sometimes is Cited, but only so much as I conceive doth immediately relate unto it, as for example, in the first Colume, Number 1. the Divinity of our Blessed Lord and Saviour Jesus Christ, is spoken of by Solomon in Proverbs the Eighth Chapter, Verses 22, 23, 26, 27, 29, 30, 31. I have not transcribed the whole of all these Verses, as in Verse 23, I have only recited, (I was set up from everlasting,) leaving out, (from the beginning, or ever the Earth was made,) and in Verse 26, (while as yet he had not made the Earth,) leaving out, (nor the Fields, nor the highest part of the dust of the World,) because I conceived those former parts of the Verses included the latter, and further, in Number 71,

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where it is said, Christ by his own Blood taking away the Vail, and entering into the Holy Place, hath obtained for us admittance into the presence of God, which was fore-typified by the Jewish High-Priest's Annual Entry, within the Vail, with the Blood of Beasts, to make Attonement for the People. For proof, and fulfilling of which, I have Cited Heb. 9. 24, 25, 26. and have left out the fore part of Verse 26, (For then must he often have suffered since the Foundation of the World,) for the reason before-mention'd. And in Number 27, concerning our Lord Jesus's Humility, in his Riding upon an Asses-Colt into Jerusalem, foretold by the Prophet Zachariah, for the proof of its fulfilling, have cited Matth. 21. but because the relation of Christ riding into Jerusalem, takes up 11 Verses, I have abridged it, and perhaps thou
may

to the Jews.

may find the like of these instances in some other places of this Collection, which was for no other end than for brevity sake, as aforesaid, and, as I think, they are very expressive to those ends Cited, so they are not prejudicial to the Text by any inversion of its meaning, which I can say in sincerity, I have carefully avoided, not in the least designing to impose upon the Reader. And those Scriptures which I have Cited at large out of the New Testament, to shew the Harmony, or Fulfilling of the Old, I have chosen generally such as agree with the Old, in the same Words and Expressions as near as I could, as well as matter, or sense, and placed them opposite to those cited out of the Old Testament, and those other Scriptures which I thought to the same purpose in substance, or scope, with them expressed at large for the strengthening those Citations,

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ons, have set them in figures underneath for brevity sake, by which means, tho' the Book is not so large as otherwise it would be, yet I think it not less pertinent to the ends proposed, the references being ready to the sober enquirer, who, if he hath the mind of the Noble (b) Bereans, (b) Acts 17. 11. will not grudge his labour to search and see whether the Scriptures Cited speak these things, or not.

AP 59

John Tomkins.

THE



THE
HARMONY
OF THE
Old and New
TESTAMENT.

Old Testament.

1. The Divinity of our Lord and Saviour Jesus Christ.

THE Lord possessed me in the beginning of his ways, before his works of old, I was set up from everlasting, — While as yet he had not made the Earth, — When he prepared

THE
HARMONY
OF THE
Old and New
TESTAMENT.

New Testament.

I.

JESUS Christ, who is the
Image of the invisible God,
the first Born of every Creature,
for by him were all things Cre-
ated, both in Heaven, and in
Earth, visible and invisible, —
And he is before all things, and
by

red the Heavens I was there, when he set a compass upon the face of the Depth,—When he gave to the Sea his Decree, that the Waters should not pass his Commandment; when he appointed the Foundations of the Earth: Then I was by him as one brought up with him, and I was daily his delight, rejoicing always before him: Rejoicing in the *habitable part* of his *Earth*, and my delights were with the *Sons of Men*, *Prov.* 8. 22, 23, 26, 27, 29, 30, 31. *Micah* 5. 2. *Isa.* 9. 6.

2. The Gospel preached to Adam.

And I will put Enmity between thee and the Woman, and between

New Testament. 5

by him all things consist, *Col.*
1. 15, 16. *Heb.* 1. 2, 3.

In the beginning was the
Word, and the *Word* was with
God, and the *Word* was *God*, —
All things were made by him ;
and without him was not any
thing made that was made. —
And the *Word* was made *Flesh*,
and dwelt *amongst us*, (and we
beheld his *Glory*, as the *Glory*
of the only begotten of the *Fa-*
ther,) full of *Grace* and *Truth*,
John 1. 1, 3, 14. - *Heb.* 11. 3.

And now, O *Father*, (said
our Lord *Jesus*,) Glorify thou
me with thine own self, with
the *Glory* which I had with thee
before the *World* was, *John*
17. 5.

2.

Forasmuch then as the *Child-*
ren are partakers of *Flesh* and
Blood,

6 *Old Testament.*

between thy Seed and her Seed,
and it shall *bruise* thy *Head*, and
thou shalt bruise his Heel, *Gen.*

3. 15.

3. The end of Christ's coming
was to do the Will of God.

Then said I, Lo, I *come* : in
the Volume of the Book it is
written of me : To do thy
will, O God; *Psal.* 40. 7, 8.

4. Conception.

Behold, a *Virgin* shall Con-
ceive, and bear a Son, *Isa.* 7.

14.

5. His

Blood, he also himself likewise took part of the same : that through Death he might *destroy him* that had the power of Death, that is, the *Devil* ; and *deliver them* who through fear of Death were all their life-time subject to Bondage, *Heb.* 2. 14, 15. *Revel.* 3. 21. *Col.* 2. 15.

3.

Christ said, Think not that I am *come* to destroy the Law, or the Prophets : I am not come to destroy, but to fulfil, *Mat.* 5. 17.

4.

The Angel was sent from God to *Nazareth* to a *Virgin*, whose Name was *Mary*, — And said to her, Behold, thou shalt Conceive in thy Womb, and bring forth a Son,

5. His Mother.

For the Lord hath Created a new thing in the Earth, a Woman shall compass a Man, *Jer.* 31. 22.

6. Place of Nativity.

But thou, *Beth-lehem Ephraim*, though thou be little among the Thousands of *Judah*, yet out of thee shall he come forth unto me, that is, to be Ruler in *Israel*, *Micah* 5. 2.

7. Nativity.

New Testament. 9

Son, *Luke* 1. 26, 27, 31. *Mat.*
1. 20, 21.

5.

But when the fulness of time
was come, God sent forth his
Son made of a Woman, *Galat.*
4. 4.

6.

Now when Jesus was born in
Bethlehem of *Judea*, in the Days
of *Herod* the King, — When
Herod the King heard this he
was troubled, — And gathered
all the chief Priests and Scribes
of the People together, he de-
manded of them where Christ
should be born? And they said
unto him, in *Bethlehem* of *Ju-
dea* : For thus it is written by
the Prophet ; And thou *Bethle-
hem* in the Land of *Judah*, &c.
Mat.

7. Nativity.

For unto us a Child is born,
unto us a Son is given, *Isa.*
9. 6.

8. His Name.

And they shall call his Name
Immanuel, *Isa.* 7. 14.

9. Jesus

New Testament. 11

Mat. 2. 1, 3, 4, 5, 6. *Luke* 2.
4, 7. *John* 7. 42.

7.

For unto you is born this Day
in the City of *David* a Saviour
which is Christ the Lord, *Luke*
2. 11.

8.

Now all this was done, that
it might be fulfilled which was
spoken of the Lord by the Pro-
phet, saying, Behold, a Virgin
shall be with Child, and bring
forth a Son, and they shall call
his *Name Immanuel*, which be-
ing interpreted, is, *God with us*,
Mat. 1. 22, 23.

9. And

9. Jesus the first-born presented
Holy to the Lord.

And the Lord spake to *Moses*,
saying, Sanctifie unto me all the
first-born, whatsoever openeth
the Womb among the Chil-
dren of *Israel*, — it is mine,
Exod. 13. 1, 2.

10. The Slaying of Infants.

Thus saith the Lord, a Voice
was heard in *Ramah*, Lamenta-
tion and bitter Weeping ; *Ra-
chel* weeping for her Children,
and refused to be comforted,
Jer. 31. 15.

9.

And when the Days of *Mary's* Purification, according to the Law of *Moses*, were accomplished, they brought him (*Jesus*) to *Jerusalem*, to present him to the Lord, (as it is written in the Law of the Lord,) and to offer a Sacrifice according to that which was said in the Law of the Lord, a pair of Turtle-Doves, or two young Pigeons, *Luke* 2 22, 23, 24.

10.

Then *Herod* when he saw he was Mocked of the Wise-Men, was exceeding wroth, and sent forth, and Slew all the Children that were in *Bethlehem*, and in all the Coasts thereof, from two years old and under, —
Then

11. His calling out of Egypt.

I called my Son out of Egypt,
Hosea 11. 1.

12. Wisdom of his Youth.

And the Spirit of the Lord
shall rest upon him, the Spirit
of Wisdom, and of Under-
standing, the Spirit of Coun-
cil, and of Might, the Spirit of
Know-

New Testament. 15

Then was fulfilled that which was spoken by *Jeremiah* the Prophet, &c. *Mat.* 2. 16, 17, 18.

11.

An Angel said to *Joseph*, Take the young Child (*Jesus*) and his Mother, and flee to *Egypt*, and be thou there till I bring thee word : — And he was there till the Death of *Herod*: That it might be fulfilled which was spoken of the Lord by the Prophet, saying, Out of *Egypt* have I called my Son, *Mat.* 2. 13, 15.

12.

When *Jesus* was twelve years old, — They found him in the Temple in the midst of the Doctors, both hearing them, and asking them Questions. And
C all

16 *Old Testament.*

Knowledg, and of the Fear of
the Lord, *Isa.* 11. 2.

13. *Coming of John Baptist.*

The Voice of him that crieth
in the Wilderness, Prepare ye
the way of the Lord, make
straight in the Desert a High-
way for our God, *Isa.* 40. 3.

14.

Behold I will send my Messen-
ger, and he shall prepare the
way before me, *Mal.* 3. 1.

15. *God*

all that heard him were Astonished at his Understanding and his Answers, *Luke .2. 42, 46, 47.*

13.

In those Days *John* the Baptist Preached in the Wilderness of *Judea*, saying, Repent, for the Kingdom of Heaven is at hand. For this is he that was spoken of by the Prophet *Isai-ah*, saying, The Voice of one crying in the Wilderness, &c. *Mat. 3. 1, 2, 3. .Luke 3. 2, 3, 4.*

14.

As it is written in the Prophets, Behold, I will send my Messenger before thy Face, — *John* did Baptize, — And Preach the Baptism of Repentance for the Remission of Sins. Saying,
C 2 There

15. God giveth a Two-fold Testimony of being well-pleased with his Son.

Behold my Servant whom I uphold, mine Elect in whom my Soul delighteth, I have put my Spirit upon him, *Isa. 42. 1.*

16. His Temptations.

For he shall give his Angels charge over thee, to keep thee in

There cometh *one* mightier than I after me, — I indeed have Baptized you with Water: But he shall Baptize you with the Holy Ghost, *Mark* 1. 2, 4, 7, 8. compar'd with *Luke* 3. 15, 16, 17.

15.

When Jesus was Baptized of *John*, he went straitway up out of the Water: And lo, the Heavens were opened unto him, and he saw the *Spirit* of God descending like a Dove, and lighting upon him. And lo, a Voice from Heaven, saying, This is my beloved Son, in whom I am well pleased, *Mat.* 3. 16, 17.

16.

Jesus having resisted the Temptations of the Devil, (the
C 3. Devil

20 *Old Testament.*

in all thy ways, *Psalms 91.*
11.

17. *His Preaching.*

The Land of *Zebulun*, and
the Land of *Naphtali*,—By the
way of the Sea, beyond *Jordan*
in *Galilee* of the Nations. The
People that walked in darkness,
have seen a great light. And
they that dwell in the Land of
the shadow of Death, upon
them hath the Light shined, *Isa.*
9. 1, 2.

18. *His*

Devil leaveth him,) and behold the *Angels* came and Ministred unto him, *Mat. 4. 11.* compar'd with *Luke 22. 43.*

17.

And Jesus leaving *Nazareth*, he came and dwelt in *Capernaum*, which is upon the Sea-coast, in the borders of *Zebulon* and *Neptihali*: That it might be fulfilled which was spoken by *Isaiab* the Prophet, The Land of *Zebulon*, and the Land of *Neptihali*, by way of the Sea, beyond *Jordan*, *Galilee* of the *Gentiles*: The people which sat in darkness, saw a great light: And to them which sat in the Region of the shadow of Death, light is sprung up. And from that time Jesus began to Preach, *Mat. 4. 13, 14, 15, 16, 17.*

C 4 18. Then

18. His Miracles.

Then the Eyes of the Blind
shall be opened, *Isa. 35. 5.*

19.

And the Ears of the Deaf shall
be unstopped, *Isa. 35. 5.*

20.

The lame shall leap as an
Hart, *Isa. 35. 6.*

21. And

18.

Then touched Jesus their Eyes, and their Eyes were opened, *Mat.* 9. 29, 30. See more of his compassion to the Blind, *Mark* 8. 25. & 10. 52. compar'd with *Luke* 7. 21. & *John* 9. 7.

19.

Jesus said, The Deaf hear, *Mat.* 11. 5. And Jesus took a Deaf Man aside from the multitude, and put his Fingers into his Ears, and strait way his Ears were opened, *Mark* 7. 33, 35. & 9. 25, 26.

20.

Jesus said, The Lame walk, *Mat.* 11. 5. And he healed a
C 5 Man

21.

And the Tongue of the Dumb
shall sing, *Isa.* 35. 6.

22. A Healer of the Sick.

Surely he hath born our
Griefs, and carried our Sor-
rows, *Isa.* 53. 4.

23. He

Man at the Pool of *Bethesda*, who had been Lame 38 years, *Joh. 5. 2, 5, 9.* compar'd with *Mat. 15. 31.*

21.

And Jesus was casting out a Devil, and it was Dumb; and it came to pass when the Devil was gone out, the Dumb spake, and the People wondered, *Luke 11. 14. Mat. 9. 32, 33.* compar'd with *12. 22. & 15 30.*

22.

They brought unto Jesus many that were possessed with Devils, and he cast out the Spirits with his Word, and healed all that were sick, that it might be fulfilled, which was spoken by *Isai. h* the Prophet, saying, Himself took our Infirmities, and bear our Sickneses, *Mat. 8. 16, 17.* 23. Christ

23. He spake in Parables.

I will open my Mouth in a Parable : I will utter dark Sayings of old, *Psal.* 78. 2.

24. He Preached Consolation to the Poor.

In that Day, — The Meek also shall encrease their Joy in the Lord, and the Poor amongst Men shall Rejoice in the Holy One of *Israel*, *Isa.* 29. 18, 19. *Psal.* 37. 11.

25. Jesus

23.

Christ spake in Parable of the Sower of the Seed, the Parable of the Tares, of the Mustard-Seed, of the Leaven, of the hidden-treasure, of the Pearl, of the Draw-Net cast into the Sea, &c. — All these things spake Jesus to the Multitude in Parables, — That it might be fulfilled, which was spoken by the Prophet, I will open my Mouth in Parables, &c. *Mat. 13. 3. to 35.*

24.

Blessed are the Poor in Spirit, for theirs is the Kingdom of Heaven; and blessed are the Meek for they shall Inherit the Earth, *Mat. 5. 3, 5, 9.*

25. And

25. Jesus purgeth the Temple.

For the Zeal of thy House
hath eaten me up, *Psal.* 69. 9.

26. Children sing praises unto
Christ.

Out of the Mouths of Babes
and Sucklings hast thou ordained
Praise, *Psal.* 8. 2.

27. Jesus

25.

And Jesus found in the Temple those that sold Oxen, Sheep, and Doves, and the Changers of Mony sitting; and he made a Scourge of small Cords, and drove them all out of the Temple, — And his Disciples remembered that it was written, the Zeal of thine House hath eaten me up, *John 2.15,16,17.*

26.

When the Chief Priests saw the Children crying in the Temple, and saying, *Hosanna* to the Son of *David*, they were fore displeased, — And Jesus said to them, Have ye never read, out of the Mouths of Babes and Sucklings thou hast perfected Praise, *Mat. 21.15,16.*

27. Jesus

27. **Jesus Rides in Triumph into Jerusalem.**

Rejoyce greatly, Oh Daughter of *Zion*, shout, oh Daughter of *Jerusalem* : Behold thy King cometh unto thee : He is Just, and having Salvation, Lowly, and Riding upon an Afs, and upon a Colt, the Foal of an Afs, *Zach. 9. 9.*

28. **His discerning of Thoughts.**

And the Spirit of the Lord shall make him of quick Understanding, he shall not Judge after

27.

Jesus Rideth into *Jerusalem* upon an Ass-Colt, and the People spread their Garments in the way, and cryed aloud, *Hosanna*, Blessed is he that cometh in the Name of the Lord, *Hosanna* in the highest. All this was done, that it might be fulfilled which was spoken by the Prophet, saying, Tell ye the Daughter of *Zion*, behold thy King cometh unto thee Meek, and sitting upon an Ass, and a Colt, the Foal of an Ass, *Mat.* 21. 2, 4, 5, 6, 7, 8, 9, 10. *Mark* 11. 1, 2, 7, 8, 9.

28.

Behold certain of the Scribes said within themselves (of Christ) this Man Blasphemeth. And

ter the sight of his Eyes, neither
Reprove after the hearing of
his Ears, *Isa. 11. 3.*

29. Christ a stone of stumbling to
the Unbeliever.

And he shall be for a stone of
stumbling, and for a Rock of
Offence to both the Houses of
Israel, Isa. 8. 14.

30. Christ

And Jesus knowing their thoughts, said, wherefore think ye Evil in your Hearts, *Mat. 9. 3, 4.* And Jesus perceiving the thought of their Heart, — *Luke 9. 47.*

29.

And when Jesus was come in- to his own Country, he taught them in their Synagoue, — And they were offended in him, *Mat. 13. 54, 57.*

But *Israel*, which followed after the Law of Righteousness, hath not attained to the Law of Righteousness; wherefore? because they sought it not by Faith, but as it were by the works of the Law: For they stumbled at the stumbling stone, as it is written, behold, I lay in *Sion* a stumbling stone, and Rock of offence, &c. *Rom 9. 31, 32, 33. 1 Pet. 2. 8.* 30. Where-

30. Christ an Elect, and precious
Stone to the Believer.

Thus saith the Lord God, be-
hold I lay in *Sion*, for a Foundati-
on, a stone, a tried stone, a pre-
cious Corner-stone, — He that
believeth shall not make haste,
Isa. 28. 16.

31. His Obedience to his Father.

I delight to do thy Will, O
my God, *Psal. 40. 8.*

32. He giveth Rest to the Wea-
ry.

The Lord hath given me the
Tongue of the Learned, that I
should know how to speak a
word

30.

Wherefore also it is contained in the Scripture, behold I lay in *Sion* a chief Corner-stone, Elect, Precious: And he that believeth on him shall not be confounded. Unto them which believe, he is precious, 1 *Pet* 2. 6, 7. *Rom.* 9. 33.

31.

Jesus said, My Meat is to do the Will of him that sent me, and to finish his Work, *John* 4. 34.

32.

Come unto me all ye that Labour, and are heavy Laden, and I will give you *Rest*; take my Yoke upon you, and learn of me

36 Old Testament.

word in season to him that is
Weary, *Isa.* 50 4.

33. His Innocency.

Because he had done no Violence, neither was any Deceit found in his Mouth, *Isa.* 53. 9.

34. The Conspiracy against Christ.

Why do the Heathen Rage, and the People imagine a vain thing? The Kings of the Earth set themselves, and the Rulers take Council together, against the Lord, and against his anointed, *Psal.* 2. 1, 2.

35. One

New Testament. 37

me, for I am Meek and Lowly
in Heart: And ye shall find rest
unto your Souls, *Mat.* 11. 28, 29.

33.

Who did no Sin, neither was
Guile found in his Mouth, 1 *Pet.*
2. 22. And in him is no Sin,
1 *John* 3. 5.

34.

Thou art God, — Who by
the Mouth of thy Servant *Da-*
vid hast said, Why do the Hea-
then Rage, &c. — For of a
truth, against thy Holy Child
Jesus whom thou hast anointed,
both *Herod*, and *Pontius-Pilate*,
with the *Gentiles*, and the Peo-
ple of *Israel* were gathered to-
gether, *Acts* 4. 24, 25, 27. *Mat.*
26. 3, 4.

35. And

35. One of his own Disciples
betrayed him.

Yea, mine own familiar friend,
in whom I trusted, which did
eat of my Bread, hath lift up
his Heel against me, *Psal.* 41.

9.

36. The Price which Judas sold
his Master for.

And I said to them, if ye
think good, give me my Price,
and if not, forbear, so they
weighed for my Price Thirty
Pieces of Silver, *Zach.* 11.
12.

37. Judas

35.

And *Judas Iscariot*, one of the Twelve *Disciples*, went unto the chief Priests to betray him unto them, *Mark* 14. 10. I know whom I have chosen: But that the Scripture may be fulfilled, He that eateth Bread with me, hath lift up his Heel against me, *John* 13. 18.

36.

Then *Judas* said to the chief Priests, What will you give me, and I will deliver him unto you? and they Covenanted with him for Thirty Peices of Silver, *Mat.* 26. 14, 15.

21 D 28

D

Judas

37. Judas's reward was the purchase of the Potters Field.

And the Lord said unto me, cast it unto the Potter : a goodly Price that I was prised at of them ; and I took the Thirty peices of Silver, and cast them to the Potter in the House of the Lord, *Zach. 11. 13.*

38. He is apprehended.

The Assembly of the Wicked have enclosed me, *Psalms 22. 16.*

39. The

37.

Judas, who betrayed *Jesus*, repented, (*when too late*,) and brought again the Thirty pieces of Silver to the chief Priests and Elders, saying, I have sinned, in that I have betrayed Innocent Blood, and he cast down the pieces of Silver in the Temple, and they bought with them the *Potters-Field*, &c. *Mat.* 27. 3, to 10. *Acts* 1. 18.

38.

While *Jesus* was speaking to his Disciples, came *Judas*, and with him a great multitude, with Swords and Staves,—And they laid their hands on him, and took him, *Mark* 14. 43, 46. *Mat.* 26. 47. *John* 18. 3.

D 2

39. And

39. The untimely end of Judas.

Let his Days be few, *Psalms*
109. 8.

40. Judas deposed of his Apostleship.

Let another take his Office,
Psalms 109. 8.

41. His patience in suffering.

He was taken from Prison,
and from Judgment. He was
Oppressed, and he was Afflicted,
yet he opened not his Mouth,
Psa. 53. 7, 8.

42. His

39.

And *Judas* departed from the chief Priests, &c. and went and hanged himself, *Mat.* 27. 5.

40.

And *Matthias* was numbred in the Apostleship with the Eleven, instead of *Judas*, *Acts* 1. 25, 26.

41.

Jesus was led from *Pilate* to *Herod*, who Questioned him in many words, but he Answered him nothing, *Luke* 23. 6, 7, 9. *Mat.* 27. 12, 14.

D. 3.

42. Jesus

- 42. His Disciples fled.

Smite the Shepherd, and the
Sheep shall be scattered, *Zach.*
13. 7.

43. Jesus himself only bore the
weight of our Sins.

I have trodden the Wine-Press
alone, and of the People there
was none with me, *Isa.* 63.
3.

44. His

42.

Jesus said to his Disciples, All ye shall be offended because of me this Night: For it is written, I will smite the Shepherd, and the Sheep shall be scattered, —And they all forsook him and fled, *Mark* 14 27, 50.

43.

Jesus in his Agony did Swear, as it were, great drops of blood, falling on the ground, whilst his Disciples slept, *Luke* 22. 41, 44, 45. Behold the Hour cometh, yea, is now, that ye shall be scattered every Man to his own, and shall leave me alone, *John* 16. 32. *Mat.* 26. 31.

D 4.

44. And

44. His willingness to suffer
Persecution.

I gave my Back to the Smi-
ters, *Isa.* 50. 6.

45. He is rejected of the World in
this World.

The Stone which the Builders
refused, *Psalms* 118. 22.

46. His cruel Mockings and
Reproaches.

The Reproaches of them
that Reproached thee, are fal-
len upon me, *Psal.* 69. 9.

47. The

44.

And *Pilate* took Jesus and scourged him, *John* 19. 1. *Mat.* 27. 26.

45.

The Pharisees said (of Christ) this Man is not of God,— *John* 9. 16. Have any of the Rulers, or Pharisees, believed in him, *John* 7. 48. *Pilate* said, Shall I Crucifie your King? The chief Priests Answered, we have no King but *Cesar*, *John* 19. 15.

46.

And the Soldiers platted a Crown of Thorns, and put it upon his Head, and put a Reed in his Right Hand, and bowed the Knee before him, and mock-

D 5:

ed.

47. The Barbarous Abuses of the Soldiers.

They shall smite the Judge of *Israel*. with a Rod upon the Cheek, *Misab* 5. 1.

48.

I hid not my Face from shame. and spitting, *Isa.* 50. 6.

49.

He was numbered amongst Transgressors, *Isa.* 53. 12.

ed him, saying, Hail King of the Jews, and smote him with their Hands, *John* 19. 2, 3. *Mat.* 27. 23, 29.

47.

They took a Reed and smote Jesus on the Head, *Mat.* 27. 30.

48.

They Spit in his Face, and Buffeted him, and others smote him with the Palms of their Hands, &c. *Mat.* 26. 67.

49.

They Crucified Jesus between Two Malefactors, one on the Right Hand, and the other on the Left Hand, *Luke* 23. 33. *John.*

50. A Type of Christ his suffering without the Gates of Jerusalem.

And the Bullock, and the Goats for the Sin-offering, whose Blood was brought in to make an Atonement for the People in the Holy-place, shall one carry forth without the Camp, *Levit. 16. 27. Numb. 19. 3.*

51. Their impious Reviling Jesus upon the Cross.

All they that see me, laugh me to scorn, they shoot out the Lip, they shake their Head, saying, He trusted on the Lord that

John 19. 18. *Mark* 15. 27,
28.

50.

And they led Jesus away, —
Out of the City to a place called
Calvary, *Luke* 23. 26, 33. *Mark*
15. 21, 22. For the Bodies of
those Beasts whose Blood is
brought into the Sanctuary by
the High-Priest for Sin, are
burnt without the camp. Where-
fore Jesus also, that he might
sanctifie the People with his
own Blood, suffered without the
Gate, *Heb.* 13. 11, 12.

51.

When Jesus was on the Cross,
they that passed by Reviled him,
wagging their Heads, — Like-
wise the chief Priests mocked
him, with the Scribes and El-
ders,

that he would deliver him, let him deliver him, seeing he delighted in him, *Psalms* 22. 7, 8.

52. He prayed for his Enemies:

He made intercession for the Transgressors, *Isa.* 53. 12.

53. His Hands and Feet wounded.

They pierced my Hands, and my Feet, *Psalms* 22. 16.

54. The

ders, saying, He trusted in God, let him deliver him now, if he will have him, for he said, I am the Son of God, *Mat.* 27. 39, 41, 43.

52.

Then said Jesus, Father forgive them, they know not what they do, *Luke* 23. 34.

53.

Thomas said, Except I see in his Hands the print of the Nails, and put my Finger into the print of the Nails, I will not believe, *John* 20..25, 27. And Jesus, after his Resurrection to convince them it was himself, *showed them his Hands, and his Feet,* (that had been pierced with the Nails on the Cross,) *Luke* 24. 39.

54. Who

54. The effect of Christ's suffering, unto those that believe.

He was wounded for our Transgressions, he was bruised for our Iniquities, the Chastisement of our Peace was upon him, and with his Stripes we are healed, *Isa. 53. 5.*

55. Vinegar was his drink in the depth of his Affliction.

And in my thirst they gave me Vinegar to drink, *Psalms 69. 21.*

56. The

54

Who his own self bare our Sins in his own Body on the Tree, that we being dead unto Sin, should live to Righteousness, by whose Stripes ye were healed, *1 Pet. 2. 24.*

55.

Jesus knowing that all things were now accomplished, that the Scriptures might be fulfilled, said, I thirst, and they filled a Sponge with Vinegar, and put it to his Mouth, and when he had received the Vinegar, said, It is finished, *John 19. 28, 29, 30.*

56. Jesus.

56. The Father somewhat with-
draweth.

My God, my God, why hast
thou forsaken me, *Psal.* 22. 1.

57. He offered up his Soul.

He hath poured out his Soul
unto Death, *Isa.* 53. 12.

58. Shedding of his precious
Blood.

They shall look upon me
whom they have pierced, *Zach.*
12. 10.

56.

Jesus Cried out with a loud Voice, saying, *Eli, Eli, Lama-sa-bachthani*, that is to say, my God, my God, why hast thou forsaken me, *Mat. 27. 46.*

57.

Jesus, when he had cried again with a loud Voice, yeilded up the Ghost, *Mat. 27. 50. John 19. 30.*

58.

And a Soldier with a Spear pierced his Side, and forthwith came there out Water and Blood,—For the Scripture saith, They shall look on him whom they pierced, *John 19. 34, 37.*

59. They

59. Not a Bone of him broken.

He keepeth all his Bones, not one of them is broken, *Psal.* 34. 20. (Nor was the Paschal-Lamb's Bones, his Type, *Numb.* 9. 12.)

60. Upon his Garments.

They part my Garments among them, *Psal.* 22. 18.

61.

And cast Lots upon my Vesture, *Psal.* 22. 18.

62. DE

59.

They break the Legs of the Thieves Crucified with him; but when they came to Jesus, and saw he was dead already, they brake not his Legs, that the Scripture should be fulfilled, A Bone of him shall not be broken, *John* 19. 32, 33, 36.

60.

And the Soldiers took his Garments, and made Four parts, to every Soldier a part, *John* 19. 23. *Luke* 23. 34.

61.

Now the Coat was without Seam from the top throughout, they said therefore, let us not rent it, but cast Lots for it, that

62. Of the Resurrection of
Christ.

Thou wilt not leave my Soul
in Hell, neither wilt thou suffer
thy Holy One to see Corrupti-
on, *Psal. 16. 10.*

63. At Christ's Resurrection
some Saints arose from the
dead.

Thy dead Men shall live, to-
gether with my dead Body
shall

that the Scripture might be fulfilled, They part my Garments among them, and for my Vesture they cast Lots, *John* 19. 23, 24.

62.

He is not here, he is Risen, *Mat.* 28. 6. This Jesus whom God hath raised up, having loosed the pains of Death, because it was not possible he should be holden of it, *Acts* 2. 24. He whom God raised up, saw no Corruption, *Acts* 13. 37.

63.

And the Graves were opened, and many Bodies of the Saints which slept, arose, and came out of the Graves after his (Christ's) Resurrection, and appear'd

62 *Old Testament.*

shall they arise, *Isaiab 26.*
19.

64.

Thou hast Ascended up on
high, thou hast led Captivity
Captive, *Psalms 68. 18.*

65. *Gifts for Men.*

Thou hast received Gifts for
Men, yea, for the Rebellious,
that the Lord God might dwell
amongst

appear'd to many, *Mat.* 27.
52, 53.

64.

And it came to pass, while he
(*Jesus*) bless'd them, (*his Disci-
ples,*) he was parted from
them, and carried up into Hea-
ven, *Luke* 24. 51. Wherefore
he saith, When he Ascended up
on high, he led Captivity Cap-
tive. Now he that Ascended,
what is it but that he also de-
scended, — He that descended
is the same also that ascended
up far above all Heavens, that
he might fill all things, *Ephes.*
4. 8, 9, 10. *John* 3. 13.

65.

But unto every one of us is
given Grace according to the
measure of the gift of Christ, —

E

— And

64 Old Testament.

amongst them, Psalm 68. 18.

66. Thrist a Light to the People.

God said, It is a light thing that thou should be my Servant to raise up the Tribes of Jacob, &c. I will also give thee for a Light to the Gentiles, that thou mayst be my Salvation to the ends of the Earth, Isa. 49. 6. & 42. 6. & 60. 1, 3. Psal. 36. 9. Proverbs 4. 18.

67. The

— And he gave some Apostles, some Prophets, some Evangelists, some Pastors and Teachers, for the perfecting of the Saints, for the work of the Ministry, for the edifying of the Body of Christ, &c. *Ephes. 4. 7, 11, 12. 1 Cor. 12. 7, 28. Rom. 5. 15. & 7. 11.*

66.

Paul and Barnabas said to the *Jews* who had contradicted and blasphemed, It was necessary that the word of God should first have been spoken to you: but seeing ye judge your selves unworthy of everlasting Life: Lo we turn to the *Gentiles*, for so hath the Lord commanded us, saying, I have set thee to be a Light of the *Gentiles*, that thou shouldst be my Salvation to the ends of the Earth, *Acts 13. 45,*

67. The promulgation of the Gospel.

And from the rising of the Sun, to the going down of the same, my Name shall be great among the *Gentiles*, &c. *Malachi* 1. 11.

68. Prayers and Praises the Gospel Incense and Sacrifice.

And in every place Incense shall be offered unto my Name, for my Name shall be great among the *Gentiles*, *Mal.* 1. 11.

69. The

New Testament. 67

46, 47. & 26. 18, 23. *Luke*
2.28, to 32. *John* 1.4,9. *Eph.*
5. 13. *I John* 1. 7.

67.

And Christ said to his Disci-
ples, Go ye unto all the World,
and Preach the Gospel to every
Creature, *Mark* 16. 15. *Mat.*
28. 19. But, I say, Have they
not heard? Yes verily, their
sound went into all the Earth,
and their words to the ends of
the World, *Rom.* 10. 18.

68.

By Jesus therefore let us offer
the Sacrifice of Praise to God
continually, that is, the fruit of
our Lips, giving thanks unto his
Name. With such Sacrifices God
is well pleased, *Heb.* 13. 15, 16
1 *Pet.* 2. 5. *Revel.* 5. 8.

E 3

69. *Zacha*

69. The Strengthen and Salvati-
on of Christ.

There will I cause the Horn
of *David* to bud, I have ordain-
ed a Lamp for mine Anointed,
Psal. 132. 17. *Ezek.* 29. 21.

70. A promise to them that shall
believe.

The Lord which gathereth
the outcasts of *Israel*, saith,
Yet will I gather others to him,
besides those which are gather-
ed unto him, *Isa.* 56. 8.

The

69.

Zacharias being filled with the Holy Ghost, said, Blessed be the Lord God of *Israel*, who hath Visited and Redeemed his People, and raised up an Horn of Salvation for us in the House of his Servant *David*, — To give light to them that sit in darkness, and in the shadow of death, to guide our Feet in the way of Peace, *Luke* 1.67,68,69, to 79.

70.

And Jesus said, Other Sheep have I which are not of this Fold : them also I must bring, and they shall hear my Voice, *John* 10. 16. Neither pray I for these (the Disciples) alone, but for them also which shall believe on me through their word, *Joh.* 17.20. E. 4 71. The

71. The coming of Christ hath
 disanulled the first Testament,
 with all its services.

And *Moses* set up the Taber-
 nacle, &c. and put therein the
 Ark of the Testimony, and co-
 vered the Ark with a Vail, and
 set up the Altar of Gold, for
 the Incense, and (divers other
 things belonging thereunto) as
 the Pot of Manna, *Aaron's* Rod,
 that budded, and the Table of
 Shew-Bread, &c. & anointed the
 Tabernacle with all the Vessels,
 (and *Aaron* and his Sons to Mi-
 nister therin,) with Oyl, *Exod.*
40. Levit. 16. 32. Numb 17.
10.

72. The

71.

The Holy Ghost this signifying, that the way into the Holiest of all was not yet made manifest, while as the first Tabernacle was yet standing, which was a Figure for the time then present, in which were offered both Gifts and Sacrifices, that could not make them that did the Service perfect, as pertaining to the Conscience. But Christ being come an High-Priest of good things to come, by a greater and more perfect Tabernacle not made with hands, — Having abolished in his Flesh the Enmity, even the Law of Commandments contained in Ordinances, for to make in himself, of twain, one new Man, so making Peace, *Heb. 9. 8, 9, 11. Ephes. 2. 15. Col. 2. 1.*

E 5

72. For

72. The Sacrifice of Christ for the Redemption of Sinners, far excelling the bloody Sacrifices of the Law.

Saith God, Thus shall *Aaron* come before me, He shall take of the Blood of the Bullock, and of the He-goat, of the Sin-offering, that is, for the People; and he shall sprinkle it upon the Mercy-Seat Seven times, and he shall make an Atonement for the Holy-place, because of the Uncleanness of the Children of *Israel*, *Levit.* 16. 3, 14, 18, 19.

73. Christ

72.

For if the Blood of Bulls and Goats sprinkling the Unclean sanctifieth to the purifying of the Flesh, how much more shall the Blood of Christ, (who thro' the eternal Spirit offered up himself without spot to God,) purge your Consciences from dead Works to serve the Living God, and for this cause he is the Mediator of the *New Testament*, that by means of Death, for the Redemption of the Transgressions that were under the first Testament, they which are called might receive the promise of Eternal Inheritance, *Heb. 9.* 13, 14, 15.

73. Christ by his own Blood taking away the Vail, and entering into the Holiest place, hath obtained for us admittance into the presence of God,

Aaron shall enter into the Holy place, within the Vail, once a Year, to make an Atonement for all the Sins of the Children of Israel, Levit. 16. 3, 15, Exodus 30. 10.

73.

For Christ is not entred into the Holy places made with hands, which are the figures of the true, but into Heaven it self, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the High-Priest entred into the Holy place every Year with the Blood of others, — But now once in the end of the World, hath he appeared to put away sin by the Sacrifice of himself, *Heb. 9. 24, 25, 26.* — Having therefore, Brethren, boldness to enter into the Holiest by the Blood of Jesus, by a new and living way, which he hath Consecrated for us thro' the *Vail*, that is to say, his Flesh, &c. *Heb 10. 19, 20. Ephes. 2. 18.*

74. A Type of the Efficacy of the Blood of Christ upon the Hearts and Consciences of the Faithful.

And *Moses* took of the *Blood* of the Offering, and *sprinkled* it on the People, and said, Behold the Blood of the Covenant which the Lord hath made with you, *Exod.* 24. 8. *Levit.* 7. 14.

75. The Eternal Priesthood of our Lord Jesus Christ.

The Lord hath Sworn, and will not Repent, Thou art a Priest for ever, after the order of *Melchizedek*, *Psal.* 110. 4.

76. The

74.

But ye are come—to Jesus the Mediator of the new Covenant, and to the *Blood of Sprinkling*, that speaketh better things than that of *Abel*, *Heb.* 12. 22, 24.

Elect—through Sanctification of the Spirit unto Obedience, and *Sprinkling* of the *Blood* of Jesus Christ, *1 Pet.* 1. 2.

Now the God of Peace, — through the *Blood* of the Everlasting Covenant; make you perfect in every good work to do his Will, *Heb.* 13. 20, 21.

75.

And it is evident, that after the similitude of *Melchizedeck*; there ariseth another *Priest*, who is made not after the Law of a Carnal Commandment, but after

76. The new Covenant which God makes with Men now, is his Spirit which he puts into their Hearts, whereby if obeyed, they become his Sons.

Behold the Days come, saith the Lord, I will make a new Covenant with the House of *Israel* and *Judah*, not according to the Covenant I made with their Fathers, &c. (which my Covenant they brake,) but this is the Covenant I will make with them after those Days, saith the Lord,

ter the Power of an endless Life. For those Priests (under the Law) were made without an Oath, but this with an Oath, by him that said unto him, The Lord Sware, and will not Repent, Thou art a *Priest* for ever, &c. *Heb.* 7. 15, 16, 21, 23, 24, 25, 26.

76.

For if the first Covenant had been faultless, then should no place have been sought for the second, but finding fault with them, he saith, behold the Days come, (saith the Lord) when I will make a new Covenant with the House of *Israel* and *Judah*, not according to the Covenant I made with their Fathers in the Day I took them by the hand, &c. For this is the Covenant I will make with the House of *Israel*.

Lord, I will put my Law in their inward parts, and write it in their Hearts, I will be their God, and they shall be my People, *Jer.* 31. 31, 32, 33. & 24. 7.

77. Under the new Covenant God teacheth his People himself.

And they shall teach no more every Man his Neighbour, and every Man his Brother, saying, Know the Lord, for they shall all know me, from the least to the greatest, *Jer.* 31. 34. *Isa.* 54. 13.

78. The

Israel after those Days, saith the Lord, I will put my Laws into their Mind, and write them in their Hearts, and I will be to them a God, and they shall be to me a People,—For I will be Merciful to their Unrighteousness, and their Sins I will remember no more, *Heb.* 8. 7, 8, 9, 10, 12.

77

Ye have an Unction from the Holy One, and ye know all things, — But the Anointing which ye have received abideth in you: And ye need not that any Man teach you: But, as the same Anointing teacheth you of all things, and is Truth, and is no Lie: And even as it hath Taught you, ye shall abide in him, *1 John* 2. 20, 27. It is written in the Prophets, They shall

78. The Christian's Teacher is
to abide with them for ever.

Thy Teachers shall not be removed into a corner any more, and thy Ears shall hear a *Word* behind thee, saying, This is the way, walk in it, when ye turn to the Right Hand, or the Left; *Isa.* 30. 20, 21. *Psal.* 25. 9, 12.

79. Those that are Sanctified by
our Lord Jesus Christ become
his Brethren.

I will declare thy Name to
my Brethren, in the midst of
the

shall be all taught of God. Every Man therefore that hath heard, and learned of the Father, cometh unto me, *John* 6. 45. *Rom* 8. 14. 1 *Thes.* 4 9.

78.

Said Jesus, I will pray the Father, and he shall give you another Comforter, that he may abide with you *for ever*, — even the Spirit of Truth,—which is the Holy Ghost, whom the Father will send in my Name, he shall teach you all things, *John* 14. 16, 17, 26. 2 *Per.* 1. 17, 18, 19.

79.

For he that Sanctifieth, and they who are Sanctified, are all of one : For which cause he is not ashamed to call them Brethren

84 *Old Testament.*

the Congregation will I Praise,
Psal. 22. 22.

80. *New Covenant ratified with
Peace by Jesus Christ.*

Moreover I will make a Cove-
nant of Peace with them, it
shall be an everlasting Covenant
with them, *Ezek. 37. 26. &
34. 25.*

81. *Christ*

New Testament. 85

thren, I will declare thy *Name*
to my *Brethren*, in the midst of
the Church will I sing Praise un-
to thee, *Heb.* 2. 11, 12. *Mat.*
12. 48, 49, 50.

80.

Jesus said to his Disciples,
Peace I leave with you, my *Peace*
I give unto you, not as the
World giveth, give I unto you.
Let not your Hearts be troubled,
&c. *John* 14. 27. & 16. 33.
Luke 1. 79.

The Word, which God sent
unto the Children of *Israel*,
Preaching Peace by Jesus Christ.
He is Lord of all, *Acts* 10. 36.
2 Thes. 3. 16.

81. And

81. Christ the Reconciler for Iniquity, and Peace-maker for his People.

He the Messiah, the Prince, shall make Reconciliation for Iniquities, and bring in everlasting Righteousness, *Dan. 9. 24, 25.*

82. God dwelling in Man.

My Tabernacle shall also be with them, and I will be their God, and they shall be my People, *Ezek. 37. 26, 27, 28.*

83. The

81.

And that he (Christ) might Reconcile both unto God, in one Body, by the Cross, having slain the Enmity thereby, and came and Preached Peace to you that were afar off, and to them that were nigh, *Ephes. 2. 16, 17.* And all things are of God, who hath Reconciled us to himself by Jesus Christ, and hath given to us the Ministry of Reconciliation; to wit, that God was in Christ Reconciling the World to himself, *2 Cor. 5. 18, 19.*

82.

Know ye not, that ye are the Temple of God, and that the Spirit of God dwelleth in you,
— For the Temple of God is
F Holy,

83. The succession of the Seed in the promise of the Holy Spirit.

As for me, this is my Covenant with them, saith the Lord, My Spirit that is upon thee, and my Words which I have put in thy Mouth, shall not depart out of thy Mouth, nor out of the Mouth of thy Seed, nor out of the Mouth of thy Seeds Seed, saith the Lord, from henceforth, and for ever, *Isa. 59. 21.*

84. Under

Holy, which Temple ye are,
1 *Cor.* 3. 16, 17.

Ye are the Temple of the
living God, as God hath said,
I will dwell in them, and walk
in them, I will be their God,
and they shall be my People,
2 *Cor.* 6. 16.

83.

Now to *Abraham*, and to his
Seed, were the Promises made:
he saith, not to Seeds as of ma-
ny, but as of one, and to thy
Seed, which is Christ, for as
many of you as have been Bap-
tized into Christ, have put on
Christ, and if ye be Christs,
then are ye *Abraham's* Seed,
and Heirs, according to the
promise, *Gal.* 3. 16, 27, 29.
For as many as are led by the
Spirit of God, they are the
Sons of God, *Rom.* 8. 14. &
9. 8.

F 2

84. And

84. Under the new Covenant,
both Sons and Daughters
prophesie by the Spirit poured
upon them from on high.

I will pour out of my Spirit
upon all Flesh, and your Sons
and your Daughters shall Pro-
phesie, your Old Men shall dream
Dreams, and your Young Men
shall see Visions, and also upon
my Servants, and upon my
Handmaids, will I pour out of
my Spirit, saith the Lord, Joel
2. 28, 29. *Isa.* 44. 3. & 32.
15.

85. The

And when the time of Pentecost was fully come, they (the Church) were all with one accord in one place, and they were all filled with the Holy Ghost, and began to speak with other Tongues, as the Spirit gave them utterance. *Peter* standing up with the Eleven, list up his Voice, and said to them, — This is that which was spoken by the Prophet *Joel*, It shall come to pass in the last Days, saith God, I will pour out of my Spirit upon all Flesh, your Sons and your Daughters shall Prophesie, &c. For the Promise is unto you, and your Children, and to all that are afar off, even as many as the Lord our God shall call, *Acts* 2. 1, 3, 4, 14, 16, 17, 39.

85. The Unclean washed from all sin by the Spirit of God, in the Name of Jesus.

Then will I sprinkle clean Water upon you, and you shall be clean from all your Filthiness, and from all your Idols, will I cleanse you, *Ezek. 36. 25.*

86. The Day of Christ was the Joy of the Faithful.

This is the Day which the Lord hath made, we will rejoyce and be glad in it, *Psal. 118. 24.*

87. Moses

85.

Nor Fornicators, nor Adulterers, nor Thieves, nor *Idolaters*, nor Covetous, nor Drunkards, &c. shall Inherit the Kingdom of Heaven, and such were some of you: But ye are *Washed*, but ye are Sanctified, but ye are Justified, in the *Name* of our Lord Jesus, and by the Spirit of our God, 1 Cor. 6. 9, 10, 11.

86.

Your Father *Abraham* rejoiced to see my Day, and he saw it and was glad, *John* 8. 56. But let us who are of the Day be sober, 1 *Thes.* 5. 8. &c. holding forth the word of Life, that I may rejoyce in the Day of Christ, *Phil.* 2. 16.

F 4

87. But

87. Moses Preached the same Word nigh in the Heart, as did the Apostles.

For this Commandment which I command thee this Day, it is not hidden from thee, neither is it far off. It is not in Heaven, that thou shouldest say, who shall go up to bring it unto us, neither is it beyond the Sea, that thou shouldst say, Who shall ~~go~~ over to bring it unto us, that we may hear it and do it? But the word is very nigh unto thee in thy Heart, and in thy Mouth, *Dent. 30. 11, 12, 13, 14.*

88. Spiritual

87.

But the Righteousness which is of Faith, speaketh on this wise; say not in thy Heart, who shall ascend into Heaven? Or, Who shall descend into the deep? that is to bring Christ again from the dead. But what saith it? The word is nigh thee, even in thy Mouth, and in thy Heart: That is the word of Faith which we Preach, *Rom.* 10. 6, 7, 8. To whom God would make known what is the Riches of the Glory of this Mystery among the *Gentiles*; which is *Christ in you*, the hope of Glory: Whom we Preach, *Col.* 1. 27, 28.

F 5

88. God

88. Spiritual Kingdom of Christ
in the Hearts of People.

They shall speak of the Glory of thy Kingdom, and talk of thy Power, *Psal. 145. 11.*

89. Kingdom of Christ endless.

Of the encrease of his Government and Peace there shall be no end, upon the Throne of *David*, and upon his Kingdom, to order it, and to establish it with Judgment, and with Justice, from henceforth even for ever,

88.

God hath delivered us from the power of Darkneſs, and tranſlated us into the Kingdom of his dear Son, *Col. 1. 13.* For behold the Kingdom of Heaven is within you, *Luke 17. 21.* You know how we exhorted and comforted you, — That ye would walk worthy of God, who hath called you to his Kingdom and Glory, *1 Theſ. 2. 11, 12.* *Heb 12. 28.*

89.

Jeſus ſhall be great, and ſhall be called the Son of the Higheſt; and the Lord God ſhall give unto him the Throne of his Father *David.* And he ſhall Reign over the Houſe of *Jacob* for ever, and of his Kingdom there ſhall

98 Old Testament.

ever, *Isa.* 9. 7. *Micah* 4. 7.
Psal. 145. 13.

90. Under the Kingdom of
Christ no carnal Weapon is
used by his Servants.

And he shall Judge among the
Nations, and shall Rebuke ma-
ny People, and they shall beat
their Swords into Plow shears,
and their Spears into Pruning-
Hooks : Nation shall not lift
up Sword against Nation, nei-
ther shall they learn War any
more, *Isa.* 2. 4.

91. The

shall be no end, *Luke* 1. 32,
33.

90.

Then said Jesus unto him, put
up again thy Sword into its
place, for all they that take
the Sword, shall perish with the
Sword, *Mat.* 26. 52. *Revel.*
13. 10.

My Kingdom is not of this
World; if my Kingdom were
of this World, then would my
Servants Fight, — But now is
my Kingdom not from hence,
John 18. 36.

For tho' we walk in the Flesh,
we do not War after the Flesh,
2 Cor. 10. 3, 4, 5. *Ephes.* 6.
12.

91. And

91. The Kingdoms of this World are to become Christs.

I saw, in the Night-visions, one like the Son of Man; and there was given to him Dominion, Glory and Kingdom, that all Nations and Languages should serve him, *Dan. 7. 13, 14. Obed. 21.*

92. The Gentiles (who were not a People) called by Grace, and made a Church.

I will have Mercy upon her that had not obtained Mercy, and I will say to them which were not my People, Thou art my People, *Hos. 2. 23.* compared with *Hos. 1. 10.* And it shall come to pass, that in the Place where it was said unto them, ye are not my People; there

91.

And the *Seventh* Angel sounded, and there were great Voices in Heaven, saying, The Kingdoms of this World are become the Kingdoms of our Lord and of his Christ, *Rev. 11. 15.*

92.

But God who is rich in Mercy, for his great Love wherewith he loved us, even when we were dead in Sins, hath quickened us together with Christ (by Grace you are saved) *Eph. 2. 4, 5.* even us whom he hath called, not of the Jews only, but also of the Gentiles. As he saith also in *Hosea*, I will call

there it shall be said unto them,
Ye are the Sons of the Living
God, *Isa. 65. 1.*

93. The Christian Baptism is
with the Holy Ghost and Fire.

And it shall come to pass,
That he that is left in *Zion* and
Jerusalem shall be called Holy,
even every one that is written
among the Living in *Jerusalem*,
when the Lord shall wash away
the Filth of the Daughter of
Sion, and purge the Blood of
Jerusalem from the midst there-
of by the Spirit of Judgment,
and by the Spirit of Burning,
Isa. 4. 3, 4. Chap. 1. 25, 27.

94. The

call them my People which were not my People ; & her Beloved, which was not Beloved ; and it shall come to pass, that in the Place where it was said unto them, Ye are not my People, there shall they be called the Children of the Living God, *Rom. 9. 24, 25, 26.*

93.

I indeed baptize you with Water (said *John Baptist*) but he that cometh after me, is mightier than I—He shall baptize you with the Holy Ghost and with Fire ; whose Fan is in his Hand, and he will thoroughly purge his Floor, and gather his Wheat into his Garner : But he will burn up the Chaff with unquenchable Fire, *Mat. 3. 11, 12. Acts 1. 5. and 2. 3, 4. Luke 3. 16, 17.*

94. For

94. The Church cleansed by the
Blood of Christ from all Spots.

Thou art all Fair, my Love,
and there is no Spot in thee,
Cant. 4. 7.

95. The Light of Christ, the
Path wherein all must walk
that are saved.

Arise and shine, thy Light is
come, and the Glory of the
Lord is risen upon thee; and
the *Gentiles* shall come to thy
Light, and Kings to the Bright-
ness

94.

Forasmuch as ye know that ye were not redeemed with corruptible things, as Silver and Gold—But with the precious Blood of Christ, as a Lamb without Blemish and Spot, *1 Pet.* 1, 18, 19. that he might present it to himself a glorious Church, not having Spot or Wrinkle, or any such thing, but that it should be Holy and without Blemish, *Eph.* 5. 27.

95.

And the City had no need of the Sun, neither of the Moon to shine in it ; for the Glory of God did lighten it, and the Lamb is the Light thereof ; and the Nations of them which are saved, shall walk in the Light
of

106 *Old Testament.*

ness of thy Arising, *Isa.* 60. 1, 3.
See more of the Glory of the
Church in the abundant Access
of the *Gentiles*, to *Ver.* 13.

96. The Triumph of the Church
over her Enemies.

The Sons of them that afflicted thee shall come bending unto thee; and all they that despised thee, shall bow themselves down at the Soles of thy Feet: And they shall call thee the City of the Lord, the *Zion*, the Holy One of *Israel*, *Isa.* 60. 14.

97. Christ is the Searcher of
Hearts.

I the Lord search the Heart,
I try the Reins, even to give
every Man according to the
Fruit

of it: And the Kings of the Earth do bring their Glory and Honour into it, *Rev.* 21. 23, 26.

96.

Behold, I will make them of the Synagogue of Satan (which say they are Jews and are not, but do lie) behold, I will make them to come and worship before thy Feet, and to know that I have loved thee, *Rev.* 3. 9, 10.—But ye are come to Mount *Zion*, and unto the City of the living God, *Heb.* 12. 22.

97.

Said he that walketh in the midst of the seven Golden Candlesticks—And all the Churches shall know that I am he which

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Fruit of his Doings, *Jer.* 7. 10.
compared with 11. 20. *Psal.*
7. 9.

98. Christ the one Shepherd or
Bishop over his Church.

I will set one Shepherd over
them, and he shall feed them,
even my Servant *David*, he shall
feed them, and he shall be their
Shepherd, *Ezk.* 34. 23. *Isa.*
40. 11.

99. Christ the Head of the
Church.

He is become the Head of the
Corner, *Psal.* 118. 22.

which searcheth the Reins and Hearts: And I will give unto every one of you according to your Works, *Rev.* 2. 1, 23.

98.

Christ said, I am the Door, by me if any Man enter in he shall be saved—I am the good Shepherd, and know my Sheep, and am known of mine—And there shall be *one* Fold, and *one* Shepherd, *Joh.* 10. 9, 14, 16. For ye were as Sheep going astray, but are now returned unto the Shepherd and Bishop of your Souls, *1 Pet.* 2. 25.

99.

And Christ is the Head of the Body, the Church; who is the Beginning, the First-born from the Dead; that in all things he might

100. **Thrust a Prophet unto his Church.**

The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy Brethren, like unto me; unto him ye shall hearken; and it shall come to pass, that whosoever will not hearken unto my words, which he shall speak in my Name, I will require it of him, *Dent.* 18. 15, 18, 19.

101. **Thrust a King to reign over his Church.**

Behold, the days come, saith the Lord, that I will raise unto

might have the Preeminence,
Col. 1. 18. 2. 19.

100.

And he shall send Jesus Christ
which before was preached un-
to you—For *Moses* truly said
unto the Fathers, A Prophet
shall the Lord your God raise
up unto you of your Brethren,
like unto me; him shall you
hear in all things, whatsoever he
shall say unto you. And it shall
come to pass, That every Soul
that will not hear this Prophet,
shall be destroyed from among
the People, *Acts* 3. 20, 22, 23.
& 7. 37. compared with *Heb.* 10.
28, 29.

101.

For Christ must reign till
God hath put all Enemies un-
der his Feet, 1 *Cor.* 15. 25.
G For

to *David* a righteous Branch, and a King shall reign and prosper, and shall execute Judgment and Justice in the Earth, *Jer.* 23. 5. And in that day, there shall be a Root of Jesse, which shall stand for an Ensign of the People; to it shall the *Gentiles* seek, and his Rest shall be glorious, *Isa.* 11. 10.

102. *Christ the Saints Righteousness.*

This is his Name whereby he shall be called, The Lord our Righteousness, *Jer.* 23. 6, and 33. 16.

For the Father hath committed all Judgment to the Son, *Joh. 5. 22.* And that the *Gentiles* might glorifie God for his Mercy, as it is written; For this Cause will I confess thee among the *Gentiles*, and sing unto thy Name. Again, he saith, rejoyce ye *Gentiles* with his People: And again, *Isaiah* saith, There shall be a Root of *Jesse*, and he that shall rise to reign over the *Gentiles*; in him shall the *Gentiles* trust, *Rom. 15. 9, 10, 11, 12.*

102.

But of him are ye in Christ Jesus, who of God is made unto us Wisdom and Righteousness, &c. *1 Cor. 1. 30. 2 Cor. 5. 21.*

103. Christ our Mediatour and Intercessour for us in Heaven.

I saw there was no Man, and wondered there was no Intercessour: Therefore, his own Arm brought Salvation unto him, and his Righteousness it sustained him, *Isa. 59. 16.*

104. Of the Resurrection of the Dead,

I will ransom them from the Power of the Grave: I will redeem them from Death, *Hos. 13, 14.*

105. Christ

103.

Wherefore (Christ) he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make Intercession for them, *Heb. 7. 25.* For Christ is not entred into the Places made with Hands—but into Heaven it self, now to appear in the Presence of God for us, *Heb. 9. 24. 1 Joh. 2. 1, 2.*

104.

And we have Hope towards God which they themselves also allow, That there shall be a Resurrection of the Dead, both of the Just and Unjust, *Act. 24. 15.* in a Moment—When the last Trumpet shall sound, the dead shall be raised incorruptible,

G 3

105. Christ Judge both of Quick
and Dead.

Behold the Lord ; for he
cometh, for he cometh to Judge
the Earth: He shall Judge the
World with *Righteousness*, and
the People with his Truth, *Psal.*
96. 13.

106. Death

ble, and we shall be changed,
1 Cor. 15. 52. Phil. 3. 21. 1 Thes.
4. 16. Neither can they Die
 any more ; for they are equal
 unto the Angels, and are the
 Children of God , being the
 Children of the Resurrection,
Luke 20. 36.

105.

And he commanded us to
 Preach unto the People, and to
 testifie that it is he which was
 ordained of God to be the Judg
 of Quick and Dead, *Acts 10.*
42. 2 Tim. 4. 1. 1 Pet. 4. 5.
 God hath appointed a Day in
 the which he will Judge the
 World in *Righteousness*, by that
 Man (Christ Jesus) whom he
 hath ordained , *Acts 17. 31.*
Mat. 25. 31, to 46.

106. Death destroyed by the power of Christ.

He will swallow up *Death* in *Victory*, *Isa.* 25. 8. O *Death* I will be thy *Plagues*; O *Grave*, I will be thy *Destruction*, *Hos.* 13. 14.

107. Christ compleats his Rule and Authority on Earth.

Thou hast led *Captivity* *Captive*, *Psal.* 68. 18.

Thou hast put all things under his *Feet*, *Psal.* 8. 6.

108. Christ

106.

The last Enemy that shall be destroyed, is Death,—So when this Corruptible shall have put on Incorruption, and this Mortal shall have put on Immortality, then shall be brought to pass the saying that is written, *Death* is swallowed up in *Victory*. O Death, where is thy Sting? O Grave where is thy Victory, 1 Cor. 15. 26, 54, 55.

107.

Wherefore he saith, When he ascended up on high, he led Captivity Captive, *Ephes. 4. 8* God hath set him (Christ) at his own Right Hand in the Heavenly places, far above all Principality, and Power, and Might, and Dominion, and every Name
G 5. that

108. Christ sat down at the right
Hand of God.

The Lord said unto my Lord,
sit thou at my right Hand until
I make thine Enemies thy Foot-
stool, *Psal* 110. 1.

109. Christ having subdued all
things, delivers up the King-
dom to God the Father.

Thine, O Lord, is the Great-
ness, and the Power, and the
Glory, and the Victory, and
the Majesty : For all that is in
the Heaven, and in the Earth,
is thine ; thine is the Kingdom,
O Lord, and thou art exalted
as Head above all, *1 Chron.* 29.
11. *Psal.* 103. 19.

that is Named, not only in this World, but also in that which is to come : And he hath put all things under his Feet, *Ephes. 1. 20, 21. 1 Cor. 15. 27. Heb. 10. 12, 13.*

108.

But this Man (Christ Jesus) after he had offered up one Sacrifice for Sins, for ever sat down on the right Hand of God ; from henceforth expecting till his Enemies be made his Footstools, *Heb. 10. 12. 13.*

109.

Then cometh the end, when he (Christ) shall have delivered up the Kingdom to God, even the Father ; when he shall have put down all Rule, and all Authority, and Power. For he
must

must Reign till he hath put all Enemies under his Feet, — But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him, and when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all, 1 Cor. 15. 24, 25, 27, 28.

A N

A N
 A P P E N D I X
 T O T H E
 Foregoing Discourse
 B E I N G

A Visitation To the Jews,
 T O

*The Seed of Abraham and House of Israel,
 after the Flesh wherever scattered over
 the Face of the whole Earth, to whose
 Hands this cometh, Faith, Hope and Cha-
 rity: Grace, Mercy, and Peace, be re-
 vealed and multiplied in the midst of you.*

MAny times have you been fresh
 in my remembrance with ten-
 der compassion and strong cries to the
 God

God of your Fathers, *Abraham, Isaac,* and *Jacob*, that the Time of your Captivity may come to an end, and that of your deliverance, yea the set time to favour you may make hast, who were the natural Branches broken off through unbelief, and which by Faith may come again to be engrafted, through the Circumcision made without Hands, that the Hope of the promise made to your Fathers may be manifested among you. Know ye that so soon as I had looked over the foregoing Treatise in Manuscript and observed it, related to you as well as to Christians, It came in my mind to take this opportunity to begin the expression of that concern which hath for some time rested with me in your regard. And easily foreseeing the objection you might be apt to make upon the pains and good will of the *Author* of the said discourse, I felt great clearness to add this to his work to obviate the same that so the intent and Scope thereof may come with more weight and success upon your Minds.

You will perhaps object that the *Author* begs the question in what he concludes his *Harmony* from, in as much as you own not the Authority of the
New

New Testament Scripture, and from premises that are denied, nothing can be inferred that is conclusive upon you.

But if you have no reason to deny the Authority of the New Testament writings any more than we have to deny the Authority of the Old, in which you so firmly believe, it is as reasonable in us to expect you should receive the Authority of the New, as that we should embrace the Authority of the Old. For what have you to justify the Truth of those writings, but the Impossibility of so many Peoples consenting to delude themselves, and being able and so wicked to impose upon their posterity a fiction about the great and Important matters of Immortality.

For the Miracles Recorded in the Old Testament-Scriptures are as much above reason and consequently as incredible to worldly Men, as the Miracles Recorded in the New Testament-Scriptures, so that the Authority you have for the Old Testament Writings is the Truth and Credibility of their Tradition. This we say, we also have for ours. How could so many Men that you have not taxed with ill lives, or Atheistical Principles, agree together to put so great an Im-
posture

posture upon the World, as the Penmen of the New Testament Writings must needs have done, if what they write were fictions? You cannot deny, but there was such a Man as Jesus, and that he was put to death by your Fathers, though pretended as a Malefactor, and that he had followers, and that those followers of his, asserted and maintained the Doctrine of their Master; where is there any Confutation of what is affirmed of the Deeds and Doctrines of Jesus by his Writers in the whole *Body* of your Antiquity, that he wrought none of the Miracles said to be wrought by him?

Mattew, Mark, Luke and John, were Men, and some of them lived not the periods of mortality, the two first being reported to have been put to Death for their Masters Doctrines, and so dyed before their time, by which means many of that Generation outlived them: How comes it, that while they were alive their writings were not confuted, when it stood those Jews so much upon to do it? Historians make Jesus to have wrought his Miracles, not in

(a) *Matt. 15.* secret but among the (a)
 30, 38. 39. multitudes as his feed
 ing four thousand at
 one

one time (b) and five
thousand at another (b) *Mat.* 14.
time with that which 14, to 21.
would have satisfied but a few persons :
So that you have more than their Au-
thority, for what they say ; for that is
an appeal to other witnesses, by which
means his enemies had it in their
power, to have confuted them in their
days, if not true. But especially in the
noted places, as of the
Man born (c) Blind. The (c) *Job.* 9. 1.
(d) Lepers cleansed ; the (d) *Mat.* 28.
possessed (e) with Devils. 2, 3. *Luk.*
And the Man with a (f) 17, 12, 13,
withered hand. The Daugh- 14.
ter of *Sairus* (g) by name (e) *Mat.* 9.
one of your Rulers, whom 32.
he raised to Life. Also (f) *Mat.*
the raising of (b) *Lazarus* 12, 10, 13.
from the Dead after he (g) *Luk.* 8.
had lain four days in the 41, 49, 51.
Grave, and so many *Jews* (b) *Job.* 11.
said to be by seeing the 17, 36, 43.
Miracle ; His turning (i) (i) *Job.* 2.
Water into Wine at a 7, 8, 10.
Marriage. The Confe- (k) *Job.* 4.
rence with the (k) Wo- cap.
man of *Samaria* at *Jacobs*
well ; the healing (l) the (l) *Mat.* 8.
Centurions Servant. And the 5, 13.
High

(m) *Luk.* 22.

50, 51.

(n) *Luke* 2.

cap.

(o) *Job.* 19.

23.

(p) *Job.* 19.36, *Psalms* 34.

20.

(q) *Mat.* 28.4.

High Priests Servants
 (m) ear after it was cut
 off &c. It may be ad-
 ded the Story of (n)
Zacharias the Father of
John the Baptist, the
 foreruner of *Jesus*
 Christ, and of the
 Souldiers Parting (o) his
 Garments among them.
 And that a Bone of him
 was not (p) broken.
 And of his Resurrecti-
 on to the (q) Terror of
 the Keepers of his Se-
 pulcher, and our Histo-
 rian convicts the Chief Priests and
 Elders of Bribery and Forgery to
 belye his Resurrection to blind the
 People, bid the Souldi-

(r) *Mat.* 28.13.

ers say (r) his Disci-
 ples came by night and
 stole him away, while they slept, and
 which they would not have mentioned
 if truth had not been on their side for
 fear of being disproved, and punished,
 Power as well as wrath being on their
 Enemies side, also I may add the pas-
 sage; of the (s) the

(s) *Luk.* 2.8.

Shepherd to whom the
 Angels appeard by
 night

night, to bring them the good tidings of the Birth of Christ, and with the Angel an Heavenly host praising God. And the

wisemen (t) that came (t) *Mat. 2.*

out of the East to *esp.*

worship him, and of the (u) Star that then (u) *Mat. 2.*

appeared which a Reli- 9. 10.

gions and learned Man

at *Cambridge*, by the common and regular rules of * Art

proves by the disposition, harmony, and

voice of the Celestial *pa. 150. 10*

Bodies, that the Mes- 157.

siah was at that time to come, and that

Jesus was that Messiah. Also his sending

some of his Disciples in so extraordinary a manner to

fetch the † Asses Colt. (†) *Mark 11.*

And to take a (x) 1. 10 6.

room for him to eat (x) *Mark 14.*

the Passover, and the 12. 10 16.

owners immediate sub-

mission as to their great Lord and

proprietor, with abundance more, as

his conferences with the Pharisees, Sad-

duces, &c. in which his writers make

him so visibly and convincingly to have

the better of them. And that he cured

- a Man who had been
 (y) *Job*. 5. 2, lame (y) thirty eight
 5. 9. years And another
 Man also cured by two
 (z) *Acts* 3. 1, of his Disciples (z)
 10. 8. Peter and John who had
 been lame from his

Mothers Womb, and sat begging at the Gate of the Temple called Beautiful. I I say that these things if they had been false, your Ancestors to have justified themselves would certainly not have been so wanting to their own credit, as not to have made it a reason against the credibility of Christianity, to the followers of Christ or his Apostles, since so many were taken with them. But nothing in any of your antiquities undertakes to shew that those Historians have imposed upon the World, in the account they gave of the *Life, Doctrines and Miracles* of their Master. Had they done it we had heard of it among our Evangelists that before, I observe, reported the objections and endeavours of your Ancestors to smother the credit of his resurrection. But all they said to his mighty deeds that they report was that by Belzebub he cast out Devils.

It is true above 100. years after Tryphon the Jew, and Celsus the Gentile, cavilled at the Christian Religion,

ligion, and at the meanness of the appearance and manner of Christs coming, rather opposing his Miracles with Miracles to abate his Authority, than disproving of them. But they were answered at large by *Juslin* and *Origen*. But not one word of the aforesaid adversaries, giving this account; *That whereas the followers of Jesus affirm he cured the Blind and Lame, and particularly the Daughter of Jairus, and dispossessed evil Spirits and suffered them to enter into an Herd of Swine, and that the Swine run down a steep Hill into the Sea, & that thereupon the Gadereans desired him to quit their Crafts. Also about turning water into Wine, at the Marriage. Feeding the Multitudes. Curing the High Priests Servants Ear, &c. And that we have enquired about these and other matters and find them Impious, confidently imposed upon silly People by the Followers, and Partners of the said Jesus.* But where can you shew us such a Certificate or contradiction to what is asserted by his Historians, writ in that age, and Authentically proved against the Authority of so ancient and Sacred a Tradition, as the writings we call the *New Testament*, that are cited by the most eminent Writers since the Time of *Jesus*

Ignat. Epist. *Jesus*, even as early as *Ignatius* the Disciple of

Policarpus, if not of *John*, one of the 12. Disciples? Add to this the Prophecy in the New Testament, is reported to have uttered of the future state of your, *Ancestors* thier *Temple* and *City* of *Jerusalem* mentioned by the three first Historians that, that Generation should not pass away before great distresses, should overtake them such as had never been before particularly, *Luke* 21. 21, 22, 23, 24, 25. and *cap.* 23. 28, 29, 30. where he bids the Women weep for themselves and their Children, because of the distresses that should fall upon *Jerusalem* and that *People*; that though to be *Barren* was a sort of Curse under the Law, yet they should bless the Womb that never bare, and the Paps that never gave Suck. Because of the woes and distresses that should come upon the Childing Daughters of *Jerusalem*. And indeed the way your Fathers took to save themselves (not being guided by Gods Council) proved the very means of their Destruction: for as they unreasonably feared the *Romans*, crying the *Romans* will come and take away our Country, and made that a reason to
put

put Jesus to Death, that *he was an Enemy to Cesar*, to soften Cesar to them, so the innocent Blood of Jesus by the just Judgment of God, *hastened the coming of the Romans*, and the obstinacy with which they resisted the *Romans* who would have preserved the City, and Temple, and People, and offered them so to do, would they submit, proved the Destruction of the Nation.

as * *Josephus* a Jewish Historian confesseth: so that if our tradition which makes your Ancesters to curse themselves and there posterity, saying to *Pilate*

* See *Josephus antiquity of the Jews new impression Fol. 755. C. D, E.*

his blood be on us and our Children, were not true in fact, the dreadful things that followed to wit, the unparralleld miseries that People fell by, in that very Historian expressed, and the long Captivity they have lain under, ever since has been as great and terrible as if they had put the *Son of God* to Death. And indeed if you did but consider how very like to Christs Parable of the Vineyard, *Luk, 20, 3.* your Ancesters case was, it should incline you to believe in that Holy Preacher of it, viz. that

that after the *Tenants* had *beaten* and *stoned* their *Lords Servants*, he sent his *Son* and they *conspired* and *killed* him, and what miseries those *Servants* drew upon themselves thereby, which the *Scripture* says *they understood Christ* to have *spoken* of them. And comparing the miserable *Exit* and dismal *Period*, your *Nation* made soon after, how can you but think he was sent of *God*, and that by such *Doctrine* he warned them of what was hastening upon them, and that hitting their case so exactly, as to their *Ancesters*, and their *Sins*, and the foretelling by that very *Parable*, not only his own *Death*, but their end and *Judgment*, as he did afterwards, more directly in the two before cited *Prophecies*; and since that you *Fathers* at that *Time* expected the *Messiah*, and yet then were *destroyed* instead of being *restored*, by the *Messiah*, should you not consider if it were not so, because of their not knowing, but *destroying* him, when he came? I know you think that and misled your *Fathers*, that the *Messiah* should be known of all *Men*, and come with an outward *Irresistible Power*, and by force overcome all the *Enemies*, and redeem you, and subject them, and that the whole *Earth* should flow in unto him

as a mighty Monarch of this World
 But what then, will you do with the
 53 of *Isaiah* and divers other places of
 the Prophets, that so particularly and
 Pathetically relate to the passion of
 the Messiah, how he should suffer,
 &c. What *Holy one*
 (a) was that (which (a) *Psal.* 16.
 came so near and yet) 10.
was not to see Corruption?
 What (b) *Shepherd* was (b) *Zach.* 13.
 that, which being smit- 7. 10.
 ten, the *Sheep* were scat-
 tered, though he be called Gods fel-
 low. Who was he that
 was to be for a (c) *Snare* (c) *Isa.* 8.
 and *Stone of stumbling* 14.
 and a *Rock of offence*
 to the Inhabitants of *Jerusalem*? But
 this was their *stumbling*
 (d) *Stone and Rock of* (d) *Rom.* 9.
offence; they mistook the 32, 33.
 manner of his appear-
 ance; they were *carnal Worldly*, and
Degenerate, and they had *Ideas* and no-
 tions of a *Messiah* accordingly; they look-
 ed for an *outward* before an *inward*, deli-
 verance; and to be saved from the *Ro-*
mans before they were saved from their
 sins. They waited for a *Messiah* indeed,
 but one after their own hard Hearts,

and worldly wisdom, not after Gods; & so knew him not when he came. He came to save what was lost, *first within* and then *without*: they looked *without first*, and so fell short. Those that were destroyed by *Titus Vespasian* you will easily conceive were not qualified to embrace the true Messiah: Had they feared God and walked in his *Statutes* and his *Judgments*, had they had *Hearts of Flesh* and not of *Stone*, they had not been so cast off, they had not been destroyed as they were, but would have known him that they rejected, to have been the *Messiah*. O that you would deeply weigh that terrible Period and lamentable and distinguishing Judgment upon you as a Nation, by the Hands of the *Romans*, and what it is that could provoke God to such an astonishing stroke upon his once beloved People, if it could be any thing short of resisting his greatest Messenger, his *Messiah* the *Christ* and *Son of God*, for he hath not dealt so in all respects with any People. And while you thus resist, you will resist your *own mer- cles*, for at this Door you must come in before the glorious Prophecies and promises that relate to you are accomplished to you; and I hope the day

is at hand. Consider with your selves what sort of Messiah was to come according to the Scriptures, and how far the Life, Doctrine, &c. of our Saviour accords to him: Concerning which I shall now hint but that one place of *Isaiah, Cap. 61. 1, 2, 3.* on which our New Testament Scripture says Jesus, opening the Book, expounded it to the People touching the work and Office of the Messiah, viz. *The Spirit of the Lord God is upon me, because the Lord hath Anointed me to preach good tidings to the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the Captives, and the opening of the Prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God. To comfort all that mourn; to appoint unto them that mourn in Sion, to give unto them beauty for Ashes, the Oyl of joy for mourning, the Garments of praise for the Spirit of heaviness, that they might be called the Trees of Righteousness, the planting of the Lord that he might be glorified.* By which it appears, that the inward work was to go first, and the end cannot be known where the beginning is rejected: Consider with your selves, I beseech you, how this Character agrees with that Carnal no-

tion, your Fathers had and you have of the *Messiah*. This *Messiah* was a *Preacher*, not a *Souldier*, or a worldly Conquerer, and his work *inward* and *Spiritual*; and had your Ancestors been true *mourners*, truly *meek*, of *broken* Hearts sensible of their servitude to the Enemy of their own Houses (Sin within) and had waited for such a consolation and deliverer, they could not missed to have seen and received him:

(e) *Mat. 5.* For his Sermon on the
(e) *Mount* had an exact harmony with that
cap. Prophecie, as also with

the eleventh Chapter of *Isaiab*, because the Doctrin he preached relates to the vanquishing of Sin and evil Appetites, and becoming pure, and Peaceable, *Meek*, and Harmless, and Holy in the sight of God and Men, to which those Prophecies relate; if you will give your selves the time to read his Sermons, you will see therein an exact draught of Piety, and Man met with in all his infirmities, being plainly and briefly laid open, and their proper remedies; not like an *Impostor*, *which seeks himself*, for he sought not his own Glory, but denied it and taught his followers so to do, which cuts up by the *Roots* the very motives

motives and ends of all impostors. For consider, his Doctrine leads to *Repentance, Humility, Meekness, Purity, Love and Charity, to the utmost*, that mankind is capable of; but if you will look back upon those that have pretended among you to be the *Messiah*, you shall not find them carried forth with such sort of Doctrine, as well as that they had not that power and Spirit.

For, as *Isaiab*, (f) *Pro-* (f) *Isa. 11.*
phesied, He was of Jess: cap. 10.

He was an ensign to the People, the Gentiles sought to him, and his rest was glorious to them. For you cannot but see the success that followed the Disciples of Jesus; how greatly they multiplied, and what power they got over Countries and Kingdoms and the Courts and Armies of Princes; not by Arms and Policy, but *Piety and sufferings*, whilst you were driven away from your own Land and wandered up and down in the Earth. It is true indeed you may say, that *Mahomet* became great in his followers; yet we will not allow that greatness to his goodness. The case vastly differs; ones Kingdom was of this World, the others not; one gained his interest over the Hearts of Men, by the *Purity, Patience, Humility,*

mility, Mercy, and *Charity* of his Doctrine, the other by factions, and force. It is true, the Christians in general are much degenerated, to the scandal of Religion; but this no more debases the value of the Holy *Author* of it, than your Forefathers and your Degenerating can question the Reputation and Truth of *Moses* your excellent Lawgiver. And it is to be feared some *terrible Crisis* is at hand with reference to such parts of the Christian World, as have outlived their Religion; I mean a true zeal and love for Religion. For they have *Crucified Christ afresh to themselves*, by their shameless lives, and put him and his Holy Religion to open shame, viz. to Jews and Infidels. Sad for them would it be, though well for you, if their fall should be your rise, as your sad fall, was their Rise: Wherefore it is earnestly desired that Christians would repent and amend their lives, and return to God with unfeigned Hearts. I shall conclude to you, that as your *Fathers* could never have fallen by so severe a hand as they have done, since the coming of him, whom we believe to be the *Messiah*, had they been a godly People, of clean Hearts and Right Spirits; waiting

ing in Gods way for deliverance ; so I do earnestly desire of God in your behalf, that you may not lose the blessing and comfort of your return, by an unprepared frame of Spirit to receive the Divine goodness in the way of his Visitations to you. If you will but turn in your Minds, and consider that his *Divine Light* Shines in you, and shews you the Error and Vanity of your Minds and Affections, and if you would but give up your selves conscientiously to obey the same, through the course of your Lives, you would become a *Tender People*, and discern the Law of God to be written in your Hearts, which is nearer than that upon the Stone which *Moses* gave your Fathers and by this inward work of the Divine Spirit, you come to have your understandings opened and Minds seasoned, you will quickly see where your Fathers mist the Mark, and what the true *Messiah* should be, and the Work that belongs to him to do in reference to your deliverance and Salvation. And *bear* and *bear* this word, I beseech you, from me ; you can never see, know or have the Happiness of the coming of the *Messiah*, till you come to a prepared Frame of Mind. You must repent of
your

your Sins, turn from them, and watch against all Temptations, not to commit them again, and in this state and condition of Mind and Spirit you will know a fasting, to receive and own the Messiah, and enjoy the blessed benefits that accrew by him to all those that embrace him. He did come sufferingly, and will come triumphantly; but those only can receive him, and have the comfort and advantage of his 1st. and 2d. coming, that come to know and receive him in his Light and Spirit in their Hearts. And I testify to you, and I know my Testimony is true, that you have a *Measure of that Light in you*, that comes from him, and by its Works you may know it, for it *shows* you your Sins, *convicts* and *rebukes* you for them, and will comfort you in your obedience and Conformity to Gods Precepts: And if you would but give your Hearts to the Holy Conduct of it, that it may lead you and guide you to Gods Holy Hill, (as King David prayed, Ps. 43. 3.) you would not blame those called Christians for acknowledging this Christ to be Gods Messiah; but for the manifest disowning of him by their evil lives, and contrary practices to his excellent Precepts that walk disorderly among them.

them. Prepare therefore to meet thy God, O *Israel* ! wash you, O House of *Jacob* ! and make you *clean*; put away the evil of your doings, and turn to the Lord your God *with all your Hearts* and *all your Soul*, that the Lord may turn away your Captivity, as the Rivers of the South. That your dry Bones may live, and the hope that may be begotten again in you, God may answer, and he whom you look *for will suddenly come*, and will not tarry, and in such a way as shall abundantly satisfy you: And the fullness of the Gentiles shall *flow* in, and the Glory of the God of your Father shall be great over all the Earth.

Accept this small Visitation as a token of Love to you, the *House of Jacob* and *Seed of Abraham*, after the Flesh for tho' the foregoing Book was not writ on purpose to you (else it had been in a more direct and exact manner) but to shew the Harmony of Scriptures, chiefly in reference to Christ, for them that believe the writings of both Testaments for their Edification and Comfort; yet as the accomplishment of some of the ancient Prophecies concerns you, you must needs be interested therein; and the 2d. Preface and
this

this Appendix are sent to you, to entreat your perusal and serious consideration of them. And the great God give you understanding, to discern the things that are therein mentioned, which concern your Everlasting Peace.

And now to you called Christians, I direct the Conclusion of this Appendix; you have been long priviledged with the Mercies of God, as much above the Jews since, the Death of Christ, as the Jews were priviledged above you under the dispensation of Moses: Be you warned by the dismal punishment of that People, that you fall not under the same sentence and Judgment. I have often of late time, sorrowfully reflected upon your great abuse of the manifold Blessings of God; how little the generality of you have of the Life and Power of Religion, how Formal, Covetous, Proud, Vain and Uncharitable you are, being Christians in Name, but *Crucifying to your selves a-
fresh the Lord of Life and Glory, and
putting him and his Holy Religion to open
shame, by your disagreeable lives to
his Heavenly Precepts and examples;*
whereby you do *despise to the Spirit of
Grace, that would teach you to deny
Ungodliness and Worldly Lusts, and to live
soberly,*

soberly, righteously and godly in this present evil World. And so great and scandalous has the *Apostacy* of many of you been, that *Jews, Turks, and Infidels* have been stumbled by your evil examples, against the Holy Name and Religion you profess, which is acting the 2d. part of the *Jewish Tragedy* (you seem so much to abhor) upon the *Saviour* of the World. O *Hear, Fear and Repent*, lest you come to suffer the like Judgment *the Jews did*. God has visited you in this age, by the Testimony of a Poor People, (especially in these Nations) in the Name and Power of the 2d. *Adam*, bearing witness to his *second and Spiritual* appearance in Man, to wit, as a *Light Shining in the Inward Parts*, who was and is the *Light of the World*, and in which *Light the Nations of them that are saved must walk*. To this you should have turned your Minds and brought your Deeds, and conformed your Lives, which was the *Path, Rule, and Armour* of the *Antient Christians*; but you have despised their Testimony, and persecuted them for it, and slighted the Light it self, calling it by many *Reproachful Names*, as did the *Jews*, when manifested in *Flesh* among them: So that it has often been in my Mind of late,
and

and I have freely, in some publick occasions, declared my Fears, that as it is now about the same distance of Time since the Testimony of the coming of the Son of God in Spirit in our day, as it was between the coming forth of Christ in his Ministry in the Flesh, and the Destruction of Jerusalem (which was the most terrible that ever was known amongst Men) so I fear, great Desolation (without great repentance) is at Hand; because of the same Sin, viz. a resisting of the Son of God in his Light and Spirit in his Servants and your own Consciences; opposing as the Jews did, Form to Power, Letter to Spirit, Ceremonies to substance, and Scripture to Christ: Doing Despight to him in his Members with an high Hand, though he would often have gathered you, as a Hen gathereth her Chickens under her Wings. O that you may be wise and meet the Lord in the Way of his Judgments, before his fierce wrath be kindled, and an Irrevocable Sentence be sealed against you and you are utterly cast off, and God remove the Visitations of his Light and Truth to another People, that will receive it, in the Love of it, more than you have done.

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W. P.

F I N I S.

